

# The Epistles of the New Testament

*In Current and Popular Usage*





# THE EPISTLES

OF THE

# NEW TESTAMENT

AN ATTEMPT TO PRESENT THEM IN  
CURRENT AND POPULAR IDIOM

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*τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ*

2 COR. iii. 6

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TO THE RIGHT REVEREND FATHER IN GOD

**John Wareing, D.D.**

LORD BISHOP OF CARLISLE

THIS SMALL VOLUME IS HUMBLY AND AFFECTIONATELY

DEDICATED ; WITH A GRATEFUL SENSE OF

MUCH PERSONAL AND PASTORAL

KINDNESS



## PREFACE

THE following attempt to exhibit in the garb of language of our own day the Epistolary portions of the New Testament has been the work of many years. How greatly the Epistles need such treatment, and how vastly more they need it than do the Gospels and the Acts, is, I think, too obvious to require any argument. My plan has been to keep with the most careful fidelity to the thoughts of the Apostles, whilst claiming a perfectly free hand as regards the language in which I venture to present them. In the latter respect I thus reverse the practice of every earlier version in our language with which I am acquainted. The Revised Version strove to keep as much as possible to the Authorised; the Authorised clung as closely as might be to its predecessors; and so on backwards, each new version hanging as it were by the skirts of an older. I do not presume to censure this, although some of the translators seem to me to translate as if they were afraid of their own language; but merely explain that my point of view is different; and that I think that

difference is justified by the changes in our native tongue which nearly three centuries, since 1611, have now produced.

I have striven to answer to myself the question, How would these fathers of our faith have expressed themselves, if the vernacular English of our own day had been their medium of expression? I do not profess to have satisfied myself with my answer to it. But giving that up as hopeless, there may be yet room for hope that the attempt to approximate to that result may be useful to others; and so I commit it to all believers in the Christ of the Apostles among the English-speaking races, with earnest prayer to that Great Head of the Church, that it may fructify to the confirmation of their faith.

There is one inevitable drawback to all such attempts as this. A proportion of the phrases of the Authorised Version are so simple, direct and natural, that to disturb them would seem to be a sin against the truth which they convey. We cannot improve upon 'Thou shalt love thy neighbour as thyself.' But others are crude and stiff, or flat, feeble and faded. He therefore who incorporates the former and seeks, often in the same clause, to remedy the latter, must needs produce a patchwork, and no patchwork, as such, is attractive. Therefore, as a work of art, perfection is *ex hypothesi* impossible here; and critics on this behalf will find their work done to their hand.

The brief 'introductory' remarks prefixed are



such as seem proper to any collection of letters. The more we know of the time, place and circumstances at and under which they were written, the less defective will be the impressions which we bring to their study. Who, to quote a parallel modern instance, could appreciate the Wellington Despatches, unless the dates of the chief events and the leading conditions of the various campaigns were familiar to him?

The chronological difficulties which beset the questions of St. Paul's Biography continue up to date. It is less important to fix the precise year of each Epistle than to determine the order in which they succeeded each other. But the following brief table will shew how unsettled even this confessedly is among critics of note, living or recent, as regards the four greater Pauline Epistles:—

Dean Alford's Order.	Bishop Westcott's Order. <sup>1</sup>	Prof. Ramsay's Order.
1 Cor.	1 Cor.	Gal.
Gal.	2 Cor.	1 Cor.
2 Cor.	Gal.	2 Cor.
Rom.	Rom.	Rom.

There is a similar discrepancy of views but of less importance between some distinguished critics as regards the Epistle to the Philippians. The

<sup>1</sup> With this order an article in Sir W. Smith's Dictionary of the Bible (2nd edition) on *The Epistle to the Galatians* agrees. In the 1st edition of the same that now maintained by Prof. Ramsay was advocated.

great authority of Bishop Lightfoot has induced many to regard it, with him, as earlier than the other Epistles of St. Paul's first captivity. I confess the arguments adduced by others before and since he wrote, and notably that of Professor Ramsay in his recent work, *St. Paul the Traveller and the Roman Citizen*, seem to me conclusive in favour of placing it *last* of that group, as late as the actual hearing of the Apostle's case before the Imperial Court at Rome, which seems to have been partly through, but still pending, when it was written. On this view the order of the group will be—

{ Colossians.  
{ Philemon.

Ephesians, probably intended as circular to the Asiatic Churches.

Philippians.

H. H.

*N.B.*—The mark \* in the margin indicates a difference in the text of the Greek adopted in the modern rendering. Where italics appear in the modern rendering their use is, as in ordinary English, to add emphasis.

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## ST. PAUL TO THE ROMANS

### INTRODUCTORY

*THIS Epistle was almost certainly written from Cenchreae, close to Corinth, being a smaller sea-port on the same isthmus, rather than from Corinth or 'Corinthus' itself, as stated in the appended postscript. The statement in the same that it was 'sent by Phoebe, minister of the Church at Cenchreae,' may be accepted as correct (see xvi. 1). Its date was probably in the spring of the year 58 A.D.*

*It is important in reading this Epistle to remember that St. Paul, at the time of writing it, had not yet visited Rome; and, although he had many personal friends and even relations among its members, was personally a stranger to the Church which he addresses there.*

# The Epistle of PAUL the Apostle to the ROMANS

## CHAPTER I

PAUL, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh ;

4 And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead :

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name :

6 Among whom are ye also the called of Jesus Christ :

7 To all that be in Rome, beloved of God, called *to be* saints : Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers ;

10 Making request, if by any means now at length

## ST. PAUL TO THE ROMANS

- 1 I, Paul, am a servant of Jesus Christ, a com-  
missioned apostle, set apart for the gospel of God  
2—that promise which He made by His prophets  
3 in the holy scriptures, concerning His Son Jesus  
Christ our Lord; born, as regards fleshly descent,  
4 of David's line, but in respect of the spirit of  
holiness marked out supernaturally as the Son  
5 of God, by the fact of His resurrection. Through  
Him I received grace and apostolic office, to  
effect obedience to the faith among all the heathen  
6 in devotion to His Name: and among them are you,  
7 His own converts. I greet all in Rome who are  
God's beloved,—saints whom His call has reached  
—grace be with you and peace from God our  
Father and the Lord Jesus Christ.
- 8 Let me first thank my God through Jesus  
Christ on account of you all, for the world-wide  
9 report of your faithfulness. For I call God to  
witness—whom I wait upon by my spirit in the  
gospel of His Son—how incessantly I make  
10 mention of you; ever in my prayers beseeching,

I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established ;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians ; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation, to every one that believeth ; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith : as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ;

19 Because that which may be known of God is manifest in them ; for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and God-head ; so that they are without excuse.

21 because



if anyhow, sooner or later, I may, please God, be  
11 so happy as to find my way to you. For I long  
to see you that I may impart some gift of grace  
to you—a spiritual one—that you may be kept  
12 stedfast: or put it thus, that I may be com-  
forted when among you through the mutual faith  
13 which we recognize in each other. Now I would  
not have you ignorant, brethren, that I often  
purposed visiting you, (although hindered up to  
now,) that I might claim some harvest among  
yourselves, even as among the other heathens.  
14 For both Greeks and barbarians, sages and simple  
15 folk, have a claim upon me; and so, for my part,  
I am eager to evangelize you also who are in  
16 Rome. For in the gospel cause I nowhere feel  
ashamed, it being God's own weapon of might  
to bring to salvation every one who believes it—  
17 Jew first and then Gentile. The means of becom-  
ing righteous before God is being revealed in it,  
springing out of, leading up to faith, as Scripture  
says, 'Now the righteous who is so by faith  
18 shall have life.' And corresponding is the  
revelation of God's wrath from heaven, upon all  
impiety and iniquity of men, who by their  
iniquity suppress the truth that is in them,  
19 Because what they know of God is clearly there  
within them, for He has made it plain to them.  
20 Since all of Him that from the world's creation  
was unseen, viz. His eternal power and godhead,  
is perceived by their reason through the medium  
of His works. And this leaves them without

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened :

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves :

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections : for even their women did change the natural use into that which is against nature :

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another ; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient ;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

21 excuse; in that, knowing Him as they did, they withheld the glory and gratitude which was His due. Their own reasonings involved them in absurdities, and their heart, losing the moral  
22 sense, became darkened. Giving themselves the  
23 airs of wisdom they sank into folly; and perverted the grand idea of the imperishable God into the semblance of some perishable shape—human, or  
24 winged, or four-footed, or lower yet. Accordingly **God gave them up**, in the lusts of their own hearts, to the foulest depravity, involving the debasement of their own bodies one with another;  
25 for that they perverted Divine Truth into a lie, adoring and worshipping the creature to the neglect of the Creator, who is blessed to all  
26 eternity; Amen. This is why **God**, I say, **gave them up** to passions of infamy; even their women perverting the ordinance of nature to the un-  
27 natural. The male sex likewise, forsaking nature's ordinance of the female, and fired with lewd appetite for one another, plunged into the most revolting obscenity, and earned in their own persons a fitting retribution for their offence.  
28 And thus, as they deliberately reprobated God from their conscience, **God gave them up** to a reprobate mind, to do what the moral sense  
29 abhors, and steep themselves wholesale in iniquity, licentiousness, depravity, rapacity, and viciousness; to sup their full of envy, murder, strife, treachery,  
30 malignity; to be secret defamers, calumniators, devilish characters, men of violence, outrage and

31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful :

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

#### CHAPTER II

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest : for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth, against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God ?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering ; not knowing that the goodness of God leadeth thee to repentance ?

5 But, after thy hardness and impenitent heart, treasurest up unto thyself wrath, against the day of wrath, and revelation of the righteous judgment of God ;

6 Who will render to every man according to his deeds :

7 To them who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life :

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile ;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile :

insolence, devisers of evil, disobedient to parents,  
31 stolid, perfidious, unfeeling, implacable and un-  
32 merciful; such as know the righteous doom of  
God to be death against the perpetrators; yet  
not only perpetrate the very sins, but approve  
the sinner.

2 Therefore thou art without excuse, O man,  
whoever thou art that censurest another; for in  
so doing thou passest sentence on thyself; for  
2 thou who censurest, doest the same. And we  
know that upon those guilty of such practices the  
3 judgment of God is unerring. Or, is this thy  
view—that, in spite of thy own doing the very  
same things which thou censurest in others, on  
4 thee that Divine judgment shall not light? Or  
is His largeness of clemency, shown in respite  
and long-suffering with sinners, only the object  
of thy contempt—ignoring the fact that His  
5 clemency induces thy repentance? And as thou  
hardenest in impenitence of heart, art storing up  
for thyself wrath, to come in that day of wrath  
6 when God reveals His righteous judgment, award-  
7 ing to each the due of his deeds.—To those who  
by perseverance in well-doing seek for glory, pre-  
8 eminence and immortality, eternal life; but on  
the self-seekers, who reject the truth to obey  
9 iniquity, His sentence is anger and wrath, tribula-  
tion and anguish,—on every soul of man that  
works out its course of evil, first upon Jew and  
10 then upon Gentile; but glory, pre-eminence and  
peace, to every worker of good: first to Jew and

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law ; and as many as have sinned in the law shall be judged by the law ;

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves :

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another ; )

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law ;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal ?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege ?

11 then to Gentile—for race-distinctions go for  
12 nothing before God. It follows, that all who sin  
outside the pale of law shall be so judged as  
outsiders; while all who sin within the same will  
13 find in it that which judges them. For not the  
mere hearers of the law are righteous in God's  
14 sight, but the doers of it shall be justified. For  
take the case of the heathen. They have not the  
law; but, when by nature's teaching they do its  
duties, in spite of not having it, they are a law  
15 to themselves; inasmuch as in its results they  
shew it written in their hearts, with the confirming  
testimony of conscience, and the inward working  
of thoughts, some this way some that, to accuse  
16 or possibly excuse them; anticipating the day  
when God through Jesus Christ shall judge the  
hidden things of men by the standard of my  
17 Gospel. Next I turn to the Jew:—So, thou art of  
the Hebrew denomination, thou reliest on the  
Law and claimest God as especially thine own.  
18 thine the knowledge of His Will and the apprecia-  
tion of its excellencies, as one well schooled in  
19 the Law. Thou art confident, I say, of thy power  
to guide the blind, to enlighten those in dark-  
20 ness, to educate the unformed mind, to instruct  
the childish—as keeping to that outline of know-  
21 ledge and truth which the Law embodies. Thou  
then, that teachest thy fellow, teachest thou not  
thyself? Art thou, denouncer of thieves, a thief?  
22 Dost thou, who forbiddest adultery, commit it?  
Dost thou abhor the idol, and yet rob the shrine?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God ?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law : but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision ?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law ?

28 For he is not a Jew, which is one outwardly ; neither *is that* circumcision, which is outward in the flesh :

29 But he *is* a Jew, which is one inwardly ; and circumcision *is that* of the heart, in the spirit, *and* not in the letter ; whose praise *is* not of men, but of God.

### CHAPTER III

WHAT advantage then hath the Jew ? or what profit *is there* of circumcision ?

2 Much every way : chiefly, because that unto them were committed the oracles of God.

3 For what, if some did not believe ? shall their unbelief make the faith of God without effect ?

4 God forbid : yea, let God be true, but every man a liar ; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commended the righteous-



23 Dost thou, whose boast is in the Law, through its  
 24 breach dishonour God? For, as Scripture attests,  
 ‘the Name of God is through you blasphemed  
 25 among the heathen.’ For circumcision is of use  
 only if thou doest what the Law enjoins. But if  
 thou art a law-breaker, thy circumcision is at  
 26 once reversed. Conversely, if the uncircumcised  
 keep the requirements of the Law, shall not his  
 27 state be reckoned as circumcision? And so that  
 state of nature, by its fulfilment of the Law, shall  
 judge thee, who, for all thy texts and thy circum-  
 28 cision, art a law-breaker. For the real Jew is  
 not the man outwardly so; nor yet is the real  
 29 circumcision that outward in the flesh; but he is  
 the Jew who is one inwardly so, whose circumcision  
 is that of the heart, spiritual not literal, who  
 looks for his award not to men but to God.

3 What advantage then, you will say, has the  
 Jew? Or what is the benefit of circumcision?—  
 2 Great in every way: firstly, because they were  
 3 entrusted with the oracles of God. For what if  
 some were faithless to their trust? Shall their  
 faithlessness nullify the pledged truth of God?  
 4 Never that! Rather God must prove true, though  
 all mortal men prove false; as Scripture says,

That Thou mightest be proved right in Thy decisions,

And Thy justice be upheld, when impeached.  
 5 But if the wrongfulness of us Jews goes to  
 establish the rightfulness of God, will it be said  
 that God has no right then to vent His wrath

ness of God, what shall we say? *Is* God unrighteous, who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin:

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 Their feet *are* swift to shed blood;

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes:

19 Now we know, that what things soever the law saith, it saith to them who are under the law; that every

upon us?—Excuse the audacity of a human phrase  
6 —Never that surely! Since in that case how  
7 could God judge the world? ‘But,’ says the  
objector, ‘if the truthfulness of God comes out  
the more clearly by untruth in me contributing  
to His glory, why does He go on to judge me for  
8 it as a sinner?’ This objection in effect adopts  
the maxim slanderously imputed to us, which  
some would put into our mouths—‘Do evil that  
good may come’—a sophistry which carries its  
own condemnation with it.

9 What then follows?—An assertion of our superi-  
ority—as Jews, I mean? Not at all. For against  
Jew as well as Gentile our first indictment stands,  
10 that all are under sin; as Scripture asserts—

There is none righteous, no not one:—

11 None that useth moral sense, nor that seeketh  
after God.

12 All have left the track, together become  
worthless:

None is left that doeth good, no not even one.

13 Their throat is a yawning sepulchre,

With their tongues they beguile,

The poison of vipers is under their lips:

14 Whose mouth is full of cursing and bitterness,

15 And their feet swift for bloodshed;

16 Calamity and misery are in their paths,

17 And the path of peace they know not:

18 There is no fear of God before their eyes.

19 Such are the statements of the Jewish scriptures,  
and we must assume that they apply to those

mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight : for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets ;

22 Even the righteousness of God, *which is* by faith of Jesus Christ, unto all and upon all them that believe : for there is no difference :

23 For all have sinned, and come short of the glory of God ;

24 Being justified freely by his grace, through the redemption that is in Christ Jesus :

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ;

26 To declare, *I say*, at this time, his righteousness : that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then ? It is excluded. By what law ? of works ? Nay : but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only ? *is he* not also of the Gentiles ? - Yes, of the Gentiles also :

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

who received them, viz. the Jews; so the result is, that all exculpation is silenced, and the whole  
20 world stands guilty at the bar of God; because by legalism shall no living man be justified before Him, since by law we only know sin more clearly.  
21 But as facts now stand, our view opens upon a righteousness God-given, not resting on law, though with the Law and the Prophets to attest  
22 it,—I mean, a righteousness God-given, through faith in Jesus Christ; in which are included and to which are entitled all believers alike, without  
23 distinction. For, whereas all were sinners and  
24 fall short of the grand ideal of God, all are by that grace of His justified freely, through the  
25 redemption which is in Christ Jesus. Him God purposed to make the atoning victim by means of that blood of His, through faith; with the further view of vindicating God's justice, made necessary by His passing by sins done of old in  
26 the period of His forbearance. And now in this present period is that vindication being shewn; so that He remains, in Himself just, and yet  
27 justifies the believer in Jesus. What room then for any conceit of merit? It is wholly barred:—by what condition—that of works?—no, by that  
28 of faith. For our view is that by faith a man has righteousness conferred upon him, wholly  
29 apart from legalism. Is God exclusively the God of the Jews? Is He not also the heathen's God?  
30 Yes, theirs too; as surely as it is one and the same God, who will justify the circumcised who

31 Do we then make void the law through faith? God forbid : yea, we establish the law.

#### CHAPTER IV

WHAT shall we then say that Abraham, our father as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory ; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had*, yet being uncircumcised ; that he might be the father of all them that believe, though they be not circum-

depend on faith, and through the same faith the  
31 uncircumcised also. Do we then nullify the Law  
through faith?—Never that! So far from it, we  
establish the Law.

4 Take then the case of our lineal forefather,  
Abraham:—what shall we say was his privilege?  
2 For if he out of deeds done obtained righteousness,  
he has something to shew for himself—but  
3 not so in God's estimation. For what says the  
Scripture?—‘Now Abraham believed God and  
4 that was reckoned to him for righteousness.’ But  
to one who earns by deeds his reward is not  
5 assigned as a favour but as a due. Contrariwise  
to him who does not so earn, but believes on One  
who justifies the ungodly, his faith is reckoned for  
6 righteousness:—a view confirmed by David, pro-  
nouncing the blessedness of the man to whom God  
reckons righteousness apart from deeds done:—

7 Blessed are they whose transgressions are re-  
mitted and whose sins are covered.

8 Blessed is the man to whom the Lord will not  
impute sin.

9 Does this blessing then extend only to the  
circumcised, or also to the uncircumcised?—re-  
membering that to Abraham his faith was  
10 reckoned for righteousness:—under what condition  
then,—that of circumcision, or of uncircumcision?  
Not under that of the former, but of the latter.  
11 Further, circumcision was a certificate which he  
received—a voucher of that righteousness of  
faith which he shewed before he was circumcised.

cised ; that righteousness might be imputed unto them also :

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had*, being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect :

15 Because the law worketh wrath : for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace ; to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb :



This makes him father of all that believe while in the same condition, ensuring the reckoning of  
12 the righteousness to them also; and a father of  
circumcision to those who not only belong to it  
by outward rite, but who also tread in the steps  
of that faith which previously to circumcision our  
13 father Abraham had. For not through law was  
the promise to Abraham, or to his issue, which  
gave him the world for his inheritance, but  
through the righteousness depending on faith.  
14 For if law confers a title on those who claim  
under it, faith at once becomes void, and the  
15 promise a nullity. Further, consider that the  
result of law is penal consequences; but where no  
16 law is, no breach of it finds room. The result of  
this reasoning is to make our whole case rest on  
faith, thus maintaining the principle of grace.  
And thus the promise stands good to all the issue  
of Abraham—not to that only which rests on law,  
but to that also which rests on the faith of  
17 Abraham. He is, according to the Scripture  
which declared him ‘father of many nations,’ the  
father of us all alike, in the view of that God  
whom he believed, who raises the dead to life and  
18 regards the as yet non-existent as existing. For  
he, beyond hope, pinned yet his faith on a hope,  
and so realized his fatherhood of many nations—  
19 as was told him ‘so shall thy issue be.’ And he,  
no weakling in faith, although well aware of his  
effete state—centenarian or thereabouts as he  
then was—as also of the lapse of maternal powers

20 He staggered not at the promise of God through unbelief ; but was strong in faith, giving glory to God ;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him ;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead ;

25 Who was delivered for our offences, and was raised again for our justification.

## CHAPTER V

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ :

2 By whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God.

3 And not only so, but we glory in tribulations also : knowing that tribulation worketh patience ;

4 And patience, experience ; and experience, hope ;

5 And hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die ; yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

20 in Sarah, yet found no difficulty, through lack of  
faith, in God's promise; but shewed a robustness  
21 of assurance in giving glory to God; as convinced  
that what He has promised He is able to perform.  
22 Therefore his so doing was reckoned to him for  
23 righteousness. Yet not on his account only is that  
24 reckoning recorded, but on ours also; for we  
shall be included in it, if we believe on Him who  
25 raised from the dead Jesus our Lord, who was  
given up for our transgressions, and raised to  
justify us from them.

5 So then having by means of faith made right-  
cousness ours, we have peace with God through  
2 our Lord Jesus Christ; and have through Him  
obtained the access by faith to our present state  
of acceptance and a triumphant prospect of future  
3 glory. Nor only so, but even in our afflictions we  
still exult, as knowing that affliction results in  
4 endurance, and endurance results in our being  
5 tested, and the result of that testing is to confirm  
hope—that hope which never disappoints, because  
its proof rests on the outpouring in our hearts of  
the love of God for us, through the Holy Ghost  
6 already given to us. Indeed while we were all  
along helpless, **Christ** came timely to the rescue  
7 by dying for the ungodly. Now, you will hardly  
find a case of one dying even for the upright,  
although, to save a confessedly perfect man,  
some might perhaps not shrink from that sac-  
8 rifice. But what enhances God's love towards  
us is **Christ's** dying for us while yet sinners.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned :

13 (For until the law, sin was in the world : but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the

9 How much more then shall we, now made righteous  
 in His blood, be rescued through Him from the  
 10 wrath which waits on sin! For if enemies as we  
 were, we were reconciled to God through the  
 death of His **Son**, much more shall salvation be  
 ours, now reconciled, in the life which He gives.  
 11 Nay, our state is not one of bare safety, but of  
 positive triumph in God through our Lord Jesus  
 Christ, who has now conveyed the reconciliation  
 to us.

12 This being our state, we argue thus: Through  
 one man sin entered into the world, and through  
 sin, death; and so death pervaded all humanity,  
 13 as a consequence of all having sinned. For sin  
 was in the world ere yet the Law was given; but  
 in the abeyance of law is not laid to the sinner's  
 14 charge. Yet from Adam to Moses death in fact  
 reigned, even over those who had not broken a  
 positive injunction, like Adam; who, however,  
 15 typifies the future Head of the race. Now, in  
their consequences the Fall and the privilege  
assured by grace, although analogous, yet differ:

(1) analogous, since

By the Fall of one man the race died :	while the grace-gift with its boon of privilege by One Man Jesus Christ brought to the race a more than co- extensive measure of benefit :
--	--

16 (2) different, since the privilege won was unlike  
 the result of that one man's sin; in that

gift : for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one ; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.)

18 Therefore, as by the offence of one *judgment came* upon all men to condemnation ; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound :

21 That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.

The sentence of But the grace-given restor-  
 guilt moves from ation moves from many  
 the sin of one to the sins of many sinners to a  
 condemnation of all; general acquittal.

- 17 To sum up: If mankind endured, through one  
 man in the Fall, a reign of death; much more  
 shall the recipients of the fuller measure of grace,  
 with its boon of righteousness, reign in life  
 18 through the One Man Jesus Christ: or, put  
analytically,

as (a) The Fall of one man so (a) The meritorious act  
 of One  
 (b) affected all to (b) affected all, to  
 (c) their condemnation, (c) make them right-  
 eous and give them  
 life.

- 19 And the full parallel holds that, just as  
 (d) by the disobedience of one the race acquired  
 the *status* of sinners;  
so (e) by the obedience of One the race will acquire  
 the *status* of righteous.

- 20 But one word about the Law:

It found its way into a subsidiary place, to give  
 transgression more work to do; but, the sphere  
 of sin being thus enlarged, that of grace proved  
 21 yet more superabundant; in order that, as  
 (f) sin had reigned in (g) so grace might reign,  
 the fact of death, through righteousness,  
 to life eternal,  
 through Jesus Christ our Lord.

## CHAPTER VI

WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.



6 What then are we to conclude?—to continue  
in the practice of sin, that grace may have more  
2 to do? Never that surely! Dead as we are to  
3 sin, how can we continue to live in it? Can you  
fail to perceive that all we who were taken into  
Christ by baptism, were taken into His death  
4 thereby? So then, through this reception into  
His death by baptism, we were with Him buried;  
in order that, as Christ was through the Majesty  
Eternal raised from out the dead, so our course  
5 also should lie in newness of life. For if our  
nature has come to share that likeness of His  
death, it shall surely share that of His resurrection  
6 too:—keeping in view the fact that our earlier  
self was crucified with Him, that this living clog  
of sin might be done away, and we be slaves of  
7 sin no more:—for the dead to sin is enfranchised  
8 from its power. And if we be dead with Christ,  
9 we feel sure that we shall also live with Him; as  
knowing that Christ, being raised from the dead,  
dieth no more; death hath no more dominion  
10 over Him. For that death which He died was a  
death unto sin—once for all; but the life which  
11 He lives is a life to God. So ought you also to  
regard yourselves as dead indeed to sin, but  
12 alive to God in Jesus Christ our Lord. Let not  
sin then reign in your mortal body, to make you  
13 obey its lusts; nor yet place your members at sin's  
disposal, for an apparatus of iniquity; but place  
yourselves at God's disposal, as if restored from  
death to life, and your members as an apparatus

14 For sin shall not have dominion over you : for ye are not under the law, but under grace. •

15 What then ? shall we sin, because we are not under the law, but under grace ? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity ; even so now yield your members servants to righteousness, unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed ? for the end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin *is* death ; but the gift of God *is* eternal life, through Jesus Christ our Lord.

#### CHAPTER VII

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth ?

2 For the woman which hath an husband is bound

14 of righteousness for God to use. For sin must  
not lord it over you, since you are not under law  
15 but under grace. What then? Are we to sin  
because we are not under law, but under grace?  
16 Never, surely! Can you fail to perceive that, if  
you place yourselves at the disposal of any, as  
slaves to do his bidding, his slaves you are whose  
bidding you do; whether that of sin resulting in  
death, or of obedience resulting in righteousness?  
17 But thank God that, slaves of sin as you were,  
you yet loyally obeyed the norm of teaching to  
18 which you gave yourselves up. So, when emanci-  
pated from sin, you took service with righteousness.  
19 (I adopt human terms of usage on account of the  
weakness of your unspiritual minds.) For, as you  
gave over your bodily members, enslaved to im-  
purity, and to depravity, as an end in itself; so  
now give up those members of yours as bound  
20 over to righteousness to be sanctified. For right-  
eousness had no hold upon you when enslaved to  
21 sin. What good did you then find in what you  
are ashamed of now, because its end is death?  
22 But now—mark the contrast—emancipated from  
sin and taken into God's service, you have a  
benefit which is your own; with sanctification and  
23 life everlasting as the result. For the wages of  
sin is death; but the boon bestowed by God is  
life everlasting in Jesus Christ, our Lord.  
7 Do you not know, brethren—for I speak to  
those who know the Law—that the Law's control  
2 over a person is limited by his life-time? Take

by the law to *her* husband, so long as he liveth ; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress : but if her husband be dead, she is free from that law ; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held ; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then ? *Is* the law sin ? God forbid. Nay, I had not known sin, but by the law : for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once : but when the commandment came, sin revived, and I died.

10 And the commandment, which *was ordained* to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

the case of a wedded wife :—whilst her husband lives, she is bound to him by the Law. But if her husband be dead, there is an end of his rights  
3 under it ; and, whereas if, during his life, she become another man's, she is set down as an adulteress ; on his death, she is free from that restraint, so as to be no adulteress, though she  
4 become another man's. Just so, my brethren, you became dead to the Law through Christ's bodily death, that you might belong to another, the One risen from the dead, and so bear issue to God.  
5 For during our native carnal state, the sinful passions which the Law brought out in us, were at work in our bodily organs to bear issue for  
6 death. But now our relations with the Law are annulled. We are dead to that which laid restraint upon us ; so that we serve a new master in spirit-freedom, not our old tyrant in letter-bondage.  
7 What then shall we say ?—That the Law is sin ?—Never that surely ! Although I only discerned sinfulness through the Law. Coveting, for instance, I knew not, save for the Law's saying,  
8 'Thou shalt not covet.' But sin found in that commandment its vantage-ground to start all illicit desire within me ; for in the absence of law  
9 to quicken it, sin were dead. So in my case. I was really alive once in the absence of law. Then came the commandment—sin sprang to life, and  
10 the real 'I' was dead. And so the commandment, meant for life, was found, to my surprise, to be of  
11 deadly tendency. Sin, I say, found a vantage-

12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

ground in the commandment, misled me, and there-  
12 by was the death of me. So then, I admit the holi-  
ness of the Law, the holiness, justice and goodness  
13 of the commandment. Did that very goodness  
then become my bane?—Never that surely. No,  
sin it was that wrought death within me by that  
very excellency perverted, as though to shew the  
more intensely sin's virulence—sin thus through  
the Decalogue revealing a lower deep of sinfulness.  
14 For confessedly that Law is spiritual, whereas I am  
carnal, sold as a slave into sin's power: for I have  
15 no moral grasp of the thing I am doing. For not  
what I intend, that I effect; but what I reprobate,  
16 that I do. But if I do what I intend not, my  
intention vindicates the wholesomeness of the  
17 Law. And so we reach the conclusion, that it is  
no more the ruling 'I' that accomplish it, but  
18 the inward sin which usurps me. For I know  
that in me, *i.e.* in my carnal nature, there dwells  
not anything good; since to intend lies in my  
power, but to accomplish any noble aim does not.  
19 For (I repeat) not the good which I intend I do,  
but the evil to which I am reluctant, that I effect.  
20 Now, if I intend it not and yet do it, it ceases to  
be the ruling 'I' that effect it, but the inward  
21 sin which usurps me. I find myself then under  
the ban, that, when I am intending the good,  
22 only the evil lies actually in my power.—True, I  
heartily accept God's own Law with my higher  
23 reason; but I detect a different law in my bodily  
organs, conflicting with the law of that reason,

24 O wretched man that I am ! who shall deliver me from the body of this death ?

25 I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God ; but with the flesh the law of sin.

## CHAPTER VIII

*THERE is*, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh :

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh ; but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded *is* death ; but to be spiritually minded *is* life and peace :

7 Because the carnal mind *is* enmity against God ; for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin ; but the Spirit *is* life because of righteousness.



and enthralling me to that law of sin lodged in  
24 those organs.—O miserable state for a man to be  
in! Who shall rescue me from this living clog of  
25 death?—Thanks to God! Through our Lord  
Jesus Christ the rescue comes. It appears then,  
that the proper ‘I’ with my higher reason serve  
the law of God, but with my lower nature the  
law of sin is served.

8 So, no condemnation now for those in Christ  
2 Jesus! For the law of the Spirit of life in Him  
3 set me free from the ban of sin and death. For  
what the Law could not do, owing to the weakness  
imposed on it by our lower nature the flesh, God  
has done for us. By sending His own Son in  
the likeness of sinful flesh to expiate sin, He  
4 doomed sin in that flesh to extinction; that in  
us, whose lives embody not the carnal but the  
spiritual principle, all the requirements of the  
5 Law might be fully met. For these two principles,  
and the characters which express them, are con-  
6 trasted as carnal and spiritual; the former  
character involving death, the latter life and  
7 peace. For that carnal mind implies a state of  
enmity to God, being non-submissive to His Law  
8 and indeed repugnant to it; and so those who  
9 obey it cannot please Him. But yours is not a  
carnal but a spiritual state; if, as the fact is,  
God’s Spirit dwells within you: for indeed, if  
any man have not Christ’s Spirit, he is none of  
10 His. But, assuming Christ in you, the carnal  
man is, because of its sinfulness, a dead thing

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God :

17 And if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope ;

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

within you ; but the Spirit, because of His  
11 righteousness, is your life. Further, if the Spirit  
of Him who raised Jesus from the dead dwells in  
you, He, the Great Upraiser, shall give life anew  
to those dead and death-doomed elements of  
12 body, through His Spirit indwelling in you. It  
follows then, brethren, that we are debtors ; not  
13 to the flesh to live after it ; for if you live after  
the flesh, die you must ; but if you by the Spirit  
mortify the doings prompted by that baser nature,  
14 you will live. For as many as are led by the  
15 Spirit of God, they are the sons of God. For it  
is no spirit of bondage and cringing to which you  
are restored, but one of sonship ; in which we call  
upon God as our Father and realize the name.  
16 The Spirit itself confirms the witness of our own  
17 spirit that we are children of God. But, if  
children, then heirs too, heirs of God, Christ's  
own co-heirs ; if we shrink not from sharing His  
sufferings, that we may also share His glory.  
18 I say 'shrink not,' for I reckon that the suffer-  
ings of this present time are not worth thinking  
of beside the glory which shall be revealed in us.  
19 For creation, on tiptoe and expectant, is waiting  
20 for the manifestation of the sons of God. To  
change and decay indeed creation was made  
subject ; not by choice of its own, but through  
Him who so subjected it ; nor yet without hope ;  
21 because creation too itself shall be set free from  
that bondage of decay, to share the glorious  
22 liberty of the children of God. For we know

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope : but hope that is seen, is not hope : for what a man seeth, why doth he yet hope for ?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover, whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified.

31 What shall we then say to these things ? If God *be* for us, who *can be* against us ?

that all creation up to this moment groans in  
23 sympathy and shares the birth-pain ; nor only so,  
but even ourselves, the firstlings of the Spirit's  
new creation, even we feel in ourselves the  
melancholy yearning, as we wait for that fuller  
sonship which shall ransom all that is mortal of

24 us. That hope it was which led us to salvation  
—a hope necessarily of the unseen, or it would  
not be hope ; for no man hopes for what is before  
25 his eyes. But if the unseen is what we hope for,  
then patience is our attitude as we wait for it.

26 And in the same way as it bears us witness,  
the Spirit also aids us, giving a helping hand to  
our weakness. For what to pray for, and how  
we ought to pray, we know not. But there is  
the Spirit in person to plead for us, and prompt  
27 the sighs that speak unutterable things. The  
Heart-Searcher also knows what the Spirit would  
express ; because He pleads for God's saints  
agreeably to His will.

28 And with those who love God, we know that  
all things co-operate for good—those called  
29 pursuant to His purpose. Because whom He  
foreknew, He also foreordained to be conformed  
to the image of His Son, that He might be the  
30 firstborn among many brethren. And whom  
He foreordained, them He also called, and whom  
He called, them He also justified, and whom He  
justified, them He also glorified.

31 What then are we to say to these things ? If  
God be on our side, who is there against us ?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ?

33 Who shall lay any thing to the charge of God's elect ? *It is* God that justifieth.

34 Who *is* he that condemneth ? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ?

36 As it is written, For thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors, through him that loved us.

38 For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

## CHAPTER IX

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh :

32 Why, He spared not even His own Son, but on  
behalf of us all gave Him up to die! After such  
a gift, what of all gifts can His bounty grudge  
33 us? Then too, who shall incriminate the elect  
34 of God? Shall God who justifies them? Who  
is there to condemn them?—Shall Christ who  
died, I ought rather to say, who rose again, who  
is now at the right hand of God, and, to boot,  
35 our Intercessor there? Who shall sunder us from  
Christ's love for us? Shall affliction, distress,  
persecution, famine, nakedness, peril, sword?  
36 Why, all these are but what Scripture leads us  
to expect, where it says,

For Thy sake we are enduring death all day  
long,

And are accounted as sheep doomed to slaughter.

37 Nay, in all such trials we conquer, and more,  
38 through Him who loved us. For my conviction  
is that neither life nor death, nor angels, nor  
principalities, nor powers, nor things present, nor  
39 things future, nor height above, nor depth below,  
nor anything else in creation, shall avail to  
separate us from God's love to us in Christ Jesus  
our Lord.

9 I return to my Jewish standpoint. I solemnly  
assert before Christ as the very truth, and add  
the witness of my own conscience in the Holy  
2 Ghost, that vehement grief and ceaseless pain at  
3 heart is what I feel for my brethren, my fleshly  
next of kin—so far that I was almost praying  
that I might myself bear the curse for them.

4 Who are Israelites ; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises ;

5 Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel :

7 Neither, because they are the seed of Abraham, *are they* all children : but, In Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of God : but the children of the promise are counted for the seed.

9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

10 And not only *this* ; but when Rebecca also had conceived by one, *even* by our father Isaac ;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth ;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then ? *Is there* unrighteousness with God ? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.



4 For they are Israelites ; theirs is the sonship, the  
glory of God's Presence and the covenants ; theirs  
the Divine legislation, theirs the sanctuary-service,  
5 theirs every promise. To them pertain the  
patriarchs ; of them sprang Christ on His human  
side, who is over all, God blessed to all ages,  
6 Amen. I am not suggesting that God's Word to  
them is a dead letter. Yet it has limitations too ;  
for not all who count as Israel are Israelites  
7 indeed. Nor because they are of Abraham's line  
are they all his children ; for that privilege is  
8 limited to descent through Isaac—as much as to  
say, not all his bodily issue are in God's sense  
'children' ; only those being counted as such  
9 who are recognized by the promise. I take the  
actual terms of it :—'At this, now fixed, time I  
will come, and there shall be a son to Sarah.'  
10 The next instance is even more decisive—that of  
Rebecca, when awaiting her double motherhood  
11 of one sire, Isaac our father : for ere yet the sons  
12 were born, or had done either good or evil, she  
was told that the elder should serve the younger  
—thus confirming the Divine elective purpose, as  
founded not on deeds done, but on God's own  
13 call ; and accordingly we find the text, 'Jacob I  
loved, but Esau I hated.'  
14 What then are we to infer ? Are we to tax God  
15 with injustice ? Surely no ! He tells Moses plainly,  
'My special mercy and compassion shall have  
16 for their objects whomsoever I will.' It appears  
then to depend not on human will or effort, but

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault ? for who hath resisted his will ?

20 Nay but, O man, who art thou that repliest against God ? Shall the thing formed say to him that formed *it*, Why hast thou made me thus ?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour ?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction :

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles ?

25 As he saith also in Osee, I will call them my people, which were not my people ; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people ; there shall they be called the children of the living God.

17 on God's own prerogative of mercy. Consider,  
further, what Pharaoh is told—'For this very  
purpose I raised thee up, as an object-lesson of  
My power, and that My Name may be proclaimed  
18 in all the earth.' It appears then that He shows  
mercy to whom He wills it, and hardens whom  
19 He wills. Perhaps you will object—'Why then  
lay blame on man, for it is His own decree, and  
20 who resists it?' Nay, mortal, stop thy mouth.

Who art thou that callest God to account? Is  
it for the moulded lump to demand of the  
21 moulder, 'Why didst thou shape me thus?' Or  
has not the potter power over the clay, out of  
the same clod to frame one vessel to a worthy  
22 use, another to a vile one? What, again, if God  
in the case of objects of His wrath prepared for  
perdition, while purposely making them examples  
of that wrath and to shew the range of His  
power, yet in His much long-suffering puts up  
23 with them? And what if, in the case of objects  
of His mercy, whom He prepared for glory, His  
purpose was to shew how rich that glory was—  
24 I mean towards us, whom He called to be His  
own, not only from the Jews but from the heathen  
25 too? Accordingly He speaks in the words of  
Hosea (although referring directly there to Israel),

I will call that My people which was not My  
people,

And her beloved who was not beloved.

26 And in the very place where it was said to  
them 'No people of Mine are ye,'

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved :

28 For he will finish the work, and cut *it* short in righteousness : because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then ? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore ? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone ;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence : and whosoever believeth on him shall not be ashamed.

## CHAPTER X

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

There they shall be called sons of the living God.

27 Hear further the voice of Isaiah in relation to Israel :—

Though the number of the Israelite race be as the sand of the sea, the remnant only shall be saved.

28 For He will close the account, and cut it short, as justice demands ; because a summary reckoning will the Lord make upon the earth :

29 confirming the same prophet's earlier words :—

Unless the Lord of Hosts had left us a residue of seed,

We had become as Sodom and been like unto Gomorrah.

30 What, then, are we to say except this :—that the heathen, with no conscious effort after righteousness, succeeded in attaining it—I mean that righteousness which depends on faith ;

31 whereas Israel, with the law of righteousness  
32 consciously in view, yet fell short of it ? And why so ?—Because they depended not on faith but on legalism. That was the 'stone of offence' against  
33 which they tripped—according to the text :

Behold I lay in Sion a stone of offence and a rock of stumbling ;  
and again,

Whoso believes on Him shall not be put to shame.

10 Brethren, the cherished object of my heart and my entreaty to God for Israel is, that they may  
2 be saved. For I bear them witness that they have God's honour at heart, but with an unenlightened

3 For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above* :)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent?

3 zeal. For, ignoring God's righteousness and seeking to set up their own, they in fact rejected His  
4 appointment, viz. Christ, as the end contemplated by the Law, to procure righteousness to every  
5 believer. For Moses describes legal righteousness as being, 'the man who performs its requirements  
6 shall have life thereby.' But the righteousness which is of faith adopts the words:—'Think not of some one to ascend to heaven' (as though to  
7 bring Christ down); 'or of some one to descend into the depth below' (as though to bring up  
8 Christ from the dead). But what means the next phrase, 'The word is close to thee, on thy lips and in thine heart,' *i.e.* the word of faith which  
9 we proclaim? Why this it means, 'Only confess with thy lips Jesus as Lord, and in thine heart believe that God raised Him from the dead, and  
10 thou shalt be saved.' So it is:—by the heart's belief righteousness is attained, by the lips' confession  
11 salvation becomes ours; in accordance with the text quoted above, 'Every one who believeth on  
12 Him shall not be put to shame.'—Every one; with no distinction of Jew and Gentile. For the same  
Lord is lord of all, rich in bounty towards all who  
13 call upon Him—aye, 'Every one who shall call on  
14 the Name of the Lord shall be saved.' But if this is universal, how are they to call on Him in whom  
as yet they do not believe? How believe in Him of whom they have not heard? How hear of Him,  
15 unless some one proclaim Him? And how are any to proclaim Him, unless sent forth to do so?

as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things !

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report ?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard ? Yes, verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know ? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not ; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gain-saying people.

## CHAPTER XI

I SAY then, Hath God cast away his people ? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias ? how he maketh intercession to God against Israel, saying,



And so Scripture describes them, 'How delightful  
is their mission who declare the gospel of peace—  
16 the gospel of blessings!' But to assume that all  
welcome the gospel-mission would be a mistake;  
for, 'Lord, who hath believed our tidings?' is  
17 Isaiah's word. This shews that believing depends  
on tidings heard, and that hearing in turn implies  
18 God's word uttered. But I ask again—have the  
tidings not reached? Aye, that they have:

Into all the earth went forth the voice pro-  
claiming them,

And to the ends of the world their utterance.  
19 How then, one may ask, could Israel be unaware  
of the fact? Scripture, by Moses first, suggests  
the answer:

I will make you jealous by preferring what is  
no nation;

By favour to the unenlightened heathen I will  
provoke you.

20 But Isaiah hazards a yet bolder expression,

I am found by those who seek Me not,

Become manifest to them that inquire not for  
Me;

21 and again, referring directly to Israel,

All day long I stretch forth My hands towards  
a people refractory and reculant:

11 Words which lead me to ask, 'Has God cast  
off His people?' I trust never that! For what  
am I but an Israelite, of Abraham's issue, of the  
2 Benjamin tribe? That people, fixed on by His  
foreknowledge as His own, He has not cast off.

3 Lord, they have killed thy prophets and digged down thine altars ; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works : otherwise grace is no more grace. But if *it be* of works, then is it no more grace : otherwise work is no more work.

7 What then ? Israel hath not obtained that which he seeketh for ; but the election hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear ;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them :

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid : but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles ; how much more their fulness ?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office ;

You surely know how in the Elijah-narrative the  
3 prophet appeals to God against Israel, 'Lord,  
they have slain Thy prophets, demolished Thy  
altars, and I am left alone, and they seek my life';  
4 and then the Divine Voice in reply, 'I have kept  
in reserve for Myself seven thousand men, who  
5 have not bent the knee to Baal.' Even so there-  
fore at this present there has come to be a remnant  
6 pursuant to the choice of Divine grace. But if by  
grace, then not by desert; since grace then ceases  
to be grace. Conversely if by desert, then grace  
no more; otherwise desert is desert no more.  
7 What then is the tendency of this?—That Israel,  
as a nation, attained not to the righteousness after  
which it still seeks; only the elect remnant attained  
8 to it, and the rest were hardened, to reject it. As  
it is written, 'God gave them a spirit of apathy,  
eyes but not to see, and ears but not to hear,' up  
9 to this very day. And David says,

Let their very food be to them a snare, a trap,  
And a pitfall, by way of retribution.

10 Let their eyes be darkened that they see not,  
And their back bent down with unceasing toil.  
11 This then leads me to ask, is their slip a final and  
fatal fall? Nay, I trust not; rather say, through  
their lapse salvation found its way to heathendom,  
in order to rouse them to a sense of what they  
12 are losing. But if their lapse be the world's  
golden opportunity, and their impoverishment the  
heathen's enrichment, how much more shall their  
13 restoration in full? To you, heathen, I address

14 If by any means I may provoke to emulation *them which are my flesh*, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead ?

16 For if the firstfruit *be* holy, the lump *is* also *holy* : and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree ;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well ; because of unbelief they were broken off ; and thou standest by faith. Be not highminded, but fear :

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God : on them which fell, severity ; but toward thee, goodness, if thou continue in *his* goodness : otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in : for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree ; how much more shall these, which be the natural *branches*, be grafted into their own olive tree ?

all this, as being myself, you know, the apostle of  
14 the heathen, and so magnify this my office; to try  
whether I can rouse to emulation my own flesh  
15 and blood and save some of them. For if their  
forfeiture issue in the reconciliation of the world,  
what shall their re-adoption be?—Surely a change  
16 like that from death to life. Consider, too, if the  
dedicated first of the dough be holy, it hallows all  
the remaining mass. If the root of origin be holy,  
17 so are the branches which spring from it. Now,  
suppose some of these torn out, and thou, a wild-  
ing shoot of olive, grafted in among them, par-  
taking thereby of the richness of the olive-stock;  
18 forbear to exult over them. Remember, for all  
thy exultation, thou bearest not the root, but the  
root thee.

19 Thou wilt say then, ‘The branches were torn out  
20 that I might be ingrafted.’—Quite so: through lack  
of faith they were torn from their place, where thou  
by faith standest. Away with pride then,—rather  
21 stand in awe, lest He, who spared not the natural  
22 branches, spare not thee in thy turn too. See in  
this then God’s indulgence and severity at once:  
severity to the fallen but indulgence to thyself;  
that is if thou hold fast to that indulgent kindness;  
23 since otherwise, thou too shalt be cut away. Aye,  
and they too, if they adhere not to their faithless  
attitude, shall again be ingrafted, for God is able  
24 to restore them to their stock. For, if thou wast  
cut out of the olive naturally wild, and, setting  
nature aside, ingrafted on the cultured kind; how

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

much more shall these, its natural products, be  
25 re-ingrafted on their proper olive? For this,  
brethren, is a mystery which I feel bound to make  
known to you, to prevent any undue self-esteem  
on your part; viz. that obduracy has befallen the  
Jewish race—in part only—until the heathen  
26 world in full tale be gathered in. That done, the  
salvation of all the Israel of God will be complete:  
as Scripture hath it,

Out of Sion shall come the Deliverer  
And avert the doom of impiety from Jacob;  
27 And this is their charter which I grant them,  
When I have put away their sins.  
28 Viewed indeed from the gospel side, they are on  
your account at enmity with God; but from the  
standpoint of His free choice, they are on the  
29 patriarchs' account His beloved; for the privileges  
and the call, once given by Him, are irrevocable.  
30 Indeed your case is parallel to theirs—you were  
once disobedient, but now find mercy through  
31 their disobedience; so *these* also now have dis-  
obeyed, that through that mercy to you they also  
may find mercy.  
32 For God involved all mankind in the doom of  
disobedience, that He might shew His mercy on all.  
33 O inexhaustible depth of His Omniscience and  
All-Wisdom, how unsearchable are His decisions  
34 and untraceable His paths! For 'Who knew the  
mind of the Lord, or who became His counsellor?'  
35 Or 'Who ever bestowed a boon on Him, so as to  
36 claim repayment for it?' For out of Him the

## CHAPTER XII

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think ; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office :

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith ;

7 Or ministry, *let us wait on our* ministering ; or he that teacheth, on teaching ;

8 Or he that exhorteth, on exhortation : he that giveth, *let him do it* with simplicity ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness.

9 *Let* love be without dissimulation. Abhor that which is evil ; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love ; in honour preferring one another ;



source, through Him the means, and to Him the end, are all things. To Him then be the glory throughout the ages. Amen.

12 I have thus far dwelt on God's mercies, and now by these I entreat you, brethren, to present in living sacrifice, holy and acceptable to Him, your very selves—a non-material element of devotion. Take not the stamp of this fleeting present; but be transformed by the renewal of the inner man, so as to exemplify what God requires—the one good, acceptable and unblemished devotion. Next, by my apostolic grace of office, I warn every one among you against overweening self-conceit, and bid each sober down any self-esteem to that measure of Christian character which God has dealt to him. For just as in our one body we have many members, but not all members the same function; so we being many are one body in Christ, but individually members one of another. Having then endowments varying with the special grace bestowed on us—the prophetic gift for instance, let its exercise follow the proportion of Christian faith; or be it ministerial, apply the same rule in that ministry; if one be a teacher, so in that teaching; if his function be hortatory, so in that exhortation. Let liberality mark your imparting to need, devotedness your office-bearers, a cheering manner your relief of suffering. Let your charity be unaffectedly genuine; all abhorring the evil, all adhering to the good. In brotherly love to one

11 Not slothful in business ; fervent in spirit ; serving the Lord ;

12 Rejoicing in hope ; patient in tribulation ; continuing instant in prayer ;

13 Distributing to the necessity of saints ; given to hospitality.

14 Bless them which persecute you : bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves ; but *rather* give place unto wrath : for it is written, Vengeance *is* mine, I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

### CHAPTER XIII

LET every soul be subject unto the higher powers. For there is no power but of God : the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same :

another be kindly affectionate; in precedence  
11 deferring to one another; in devotedness be untiring, in spirit fervent, as serving the Lord.  
12 Have joy of the Christian hope; in tribulation  
13 shew endurance, in prayer perseverance; let no saint's needs be unrelieved, nor hospitality ever  
14 omitted. Bless your persecutors, bless and curse  
15 not. Rejoice with them that do rejoice, and  
16 weep with them that weep. Let there be a mutual fellow-feeling, renouncing lofty thoughts and condescending to those of low estate. Be  
17 not wise in your own esteem. To none repay evil for evil. Have an eye to character in the eyes  
18 of all men. If it be possible, as far as depends  
19 on you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place to His wrath, of whom it is written, 'Vengeance is Mine, I will requite, saith the  
20 Lord.' Nay more, if thine enemy hunger, give him food; if he thirst, give him drink; for by so doing thou shalt heap coals of fire on his head.  
21 Be never overcome by evil, but overcome the evil by your good.

**13** Let every soul submit to the supreme authorities; for there is no authority except from God,  
2 and those which exist are His appointment; so that he who sets himself against that authority resists the ordinance of God; and they who resist shall find a judgment overtake them. For rulers are not a menace to well-doing, but to evil.  
Wouldest thou then be bold in the face of power?

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

Do what is good, and thou wilt earn its approval ;  
4 for the ruler is God's delegate for thy benefit.  
But if thou doest evil, stand in awe of the sword,  
which in his hand is no empty threat ; for he is  
God's delegate to bring the terrors of His wrath  
5 to bear on the evil-doer. Submission is therefore  
a needful duty, not only through dread of the  
6 wrath, but also for conscience' sake. On that  
same ground rests the duty of tax-paying. For  
they are God's public functionaries, and to that  
public function their efforts are addressed.  
7 Render therefore their dues to all ; taxes to whom  
taxes are due, custom to whom custom, reverence  
to whom reverence, honour to whom honour.  
8 Leave no standing debt except mutual love ; for  
he who loves his neighbour has fulfilled the law.  
9 Indeed the prohibition to commit adultery, to  
kill, to steal, and to covet, with other precepts  
of the kind,—all come under the head of this one  
charge, 'Thou shalt love thy neighbour as thy-  
10 self.' Love never does an ill turn to a neighbour,  
11 therefore love is the fulfilment of the Law. And  
if any thing can add weight to my words, it is our  
consciousness of the crisis now upon us—one which  
warns us to rouse from drowsy apathy, for now  
our salvation is closer at hand than when we  
12 became Christians. The night of expectation is  
far spent, and the day is at hand ; let us then  
put away the deeds of darkness, and put on the  
13 armour of light ; and as in daylight, conduct our-  
selves irreproachably, not indulging in revels or

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

#### CHAPTER XIV

HIM that is weak in the faith receive ye, *but* not to doubtful disputations.

2 For one believeth that he may eat all things another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why

drunken bouts, not in licentiousness or indecency,  
14 not in quarrels and heart-burnings; but put on  
the Lord Jesus Christ and take no forethought  
for the carnal nature, how to gratify its lusts.

14 Let him who is not robust in his faith find a  
welcome from you; not as if sitting in judgment  
2 upon his scruples. In diet, for instance, one  
partakes of all sorts without misgiving; another,  
3 less robust, eats vegetables only. Let not the  
one who so indulges disparage the one who does  
not, and let not the one who abstains censure the  
one who indulges, seeing that God has bidden  
4 him welcome. Who art thou that thou shouldest  
censure the servant of another? To his own  
master he keeps his place or falls—nay, he shall  
be secured in it, for that Master is powerful  
5 to confirm his position. One man honours a  
particular day; to another every day is alike.  
6 Let each be fully satisfied in his own mind. The  
one who regards the day, to the Lord he regards  
it; and he who disregards it, to the Lord he  
disregards. Both he who eats, eats to the Lord,  
for he thanks God over it; and he who abstains,  
to the Lord he abstains, and is no less thankful.

7 For none of us either lives or dies on his own  
8 account; but whether we live, we are the Lord's  
in life, or die, we are His in death. Living or  
9 dying, therefore, we are alike the Lord's. To  
this end, indeed, Christ died and rose again to  
life, that He might be Lord both of dead and  
10 living. Thou, then, why censure thy brother?

dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more : but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself : but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of :

17 For the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* pure ; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God.



Or thou, again, why disparage thy brother, when we all must take our stand before the judgment seat of Christ? And to this I apply the words of Scripture, ‘As I live, saith the Lord, every knee to Me shall bend, and every tongue make full confession to God’; which shews that our account to God will be that of each man’s own self. No longer, then, lay down the law for one another; rather lay down this each for yourselves, not to give offence to a brother nor wound his sensitiveness. It is my own firm conviction in the Lord Jesus, that nothing has in itself any reason for our rejecting it; at the same time, if any find in *himself* a reason to that effect, let him reject it. For (as regards offence-giving) if any brother is shocked at your diet, here the rule of mutual love should check you—not to cause, by what you eat, the ruin of him for whom Christ died. Do not let the privilege you enjoy provoke cavil; for the essence of religion lies not in what is eaten or drunk, but in right conduct, peace and joy in the Holy Spirit. For he who in these makes Christ’s service his law, earns God’s acceptance and man’s approval. After all, then, let us keep in view the interests of peace and of mutual edification. Do not for a matter of diet undo the work of God. Everything in itself is inoffensive; but woe to the man who so partakes as to scandalize another. It is a good rule to abstain from flesh, or wine, or anything at which thy brother is offended, scandalized, or hurt. Hast

Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

## CHAPTER XV

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus;

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers;

9 And that the Gentiles might glorify God for *his*

thou full assurance? Keep it as a personal privilege before God. Happy is he who has no qualm of conscience about what he allows himself.

23 But he that sees not his way clearly is at once condemned if he eats; because his conviction does not warrant him; and whatever is not so warranted is sin to him.

15 So then we, the robust, ought to put up with the scruples of the weaklings, and not to do as we like. Let each of us do as his neighbour likes, looking to what is good for edifying. For Christ too did not what He Himself liked; but as the text is, 'The reproaches of those who reproached Thee fell upon Me.' For all things that were written of old were so as a lesson to us, that we, through the patience and the comfort thence arising, might hold fast our hope. And may God, the source of that patience and that comfort, grant you the perfect fellow-feeling one for another, with Christ Jesus for your example; so that heart to heart, without dissentient voice, you may glorify the God and Father of our Lord Jesus Christ. Therefore give one another a mutual hearty welcome (strong and weak, Jew and Gentile), such as Christ too gave us, that God may be glorified. For, I tell you, Christ has a double office: (1) as a minister to the Jewish race, to confirm the truthfulness of God and verify His patriarchal promises; and (2) that the Gentile races, for His mercy to them, might glorify Him; as Scripture attests:

mercy ; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles ; and laud him, all ye people.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles ; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

For this cause will I confess to Thee among  
the heathen,

And sing unto Thy Name ;

10 and again :

Rejoice, O heathen races, with His people ;

11 and again :

Praise the Lord, all ye heathen races,

And let all the nations extol Him ;

12 and again Isaiah says :

There shall be the root of Jesse,

And He that riseth up to rule the heathen,

On Him the heathen shall fix their hope.

13 So may the God of that hope fill you with all  
joy and peace in believing, that by the power of  
the Holy Spirit that hope may be yours in fullest

14 measure. In writing thus, my brethren, I am all  
the while fully convinced, that of yourselves you  
are brimful of kindliness, amply furnished with  
all that you need know ; quite capable too of

15 admonishing one another. Yet I venture here  
and there on a bolder tone, merely as a further  
reminder :—a course justified by the privilege

16 accorded to me by God, to make me priestly  
legate for Jesus Christ to the heathen, with my  
sacrificial function in the gospel of God, that my  
oblation of the heathen may be acceptable, through

17 its consecration by the Holy Ghost. This there-  
fore is my chief trophy in Christ Jesus achieved

18 in God's service. For I shrink from mentioning  
any other agency than my own as used by Christ,  
to bring the heathen to His obedience. By word

19 Through mighty signs and wonders, by the power of the Spirit of God ; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation :

21 But, as it is written, To whom he was not spoken of, they shall see ; and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you ;

24 Whensoever I take my journey into Spain, I will come to you : for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them, verily ; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When, therefore, I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

19 and deed, by stress of mighty works and marvels,  
as empowered by God's Spirit, from Jerusalem  
and its neighbourhood as far as the Illyrian  
frontier, I have spread Christ's message in full  
20 measure; making it my ambition to evangelize,  
not where His Name was known, and so build  
21 on another's foundation, but to verify the  
text:

They, to whom He was not announced, shall see,  
And they who have not heard shall understand.  
22 And for this reason I have these many times  
23 found myself barred from visiting you. But now,  
having no longer anything to keep me in these  
regions, and longing much to come to you for  
24 a number of years past, whenever I travel into  
Spain, I mean to come your way. For I hope to  
behold you on my way through, and from you to  
be forwarded thither, if first I may taste the solace  
25 —too short-lived—of your society. At present,  
however, I am on my way to Jerusalem, on an  
26 errand for the saints. For Macedonia and Achaia  
have been good enough to make a contribution  
27 for the poor among the saints there. They have,  
I say, been good enough, although it was no more  
than a duty they owed. For, if the Gentiles  
have shared their spiritual blessings, surely in  
things temporal they are bound to be their  
28 purveyors. So when I have despatched this, and  
got the seal affixed to this their bounty, I will  
29 come away through you into Spain. And I am  
sure that, when I come to you, I shall come with

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me ;

31 That I may be delivered from them that do not believe in Judæa ; and that my service which *I have* for Jerusalem may be accepted of the saints ;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

### CHAPTER XVI

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea ;

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you : for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila, my helpers in Christ Jesus :

4 Who have for my life laid down their own necks : unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles ; who also were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ ; and Stachys my beloved.

10 Salute Apelles, approved in Christ. Salute them which are of Aristobulus' *houshold*.

11 Salute Herodion my kinsman. Greet them that



30 Christ's blessing in full measure. So I urge you,  
brethren, by our Lord Jesus Christ and the love  
which the Spirit imparts, to join your efforts to  
31 mine in your prayers for me to God; that I may  
be rescued from the disaffected in Judaea, and  
that my errand to Jerusalem may be well received  
32 by the saints there: so that in joy I may come  
to you by God's good will and share refreshment  
33 with you. So may the God of peace be with you  
all. Amen.

16 Herewith I introduce to you Phoebe our sister,  
2 now deaconess of the Church at Cenchreae, that  
you may give her a welcome in the Lord worthy  
of the saints, and help her in whatsoever matter  
she may need it; for she has stood forward on  
behalf of many, as well as of myself.

3 Greet Prisca and Aquila my fellow-labourers  
4 in Christ Jesus, who, to save my life, put their  
own in pawn; to whom not I alone give thanks,  
5 but also all the Churches of the Gentiles; greet  
also the Church at their house. Greet Epænetus  
my beloved, the first convert that Achaia gave to  
6 Christ. Greet Mary who toiled much for us.  
7 Greet Andronicus and Junias my kinsmen and  
my fellow-prisoners, of note among the emissaries  
of Churches, and older than myself in the Christian  
8 body. Greet Amplias my beloved in the Lord.  
9 Greet Urbanus our fellow-labourer in Christ and  
10 Stachys my beloved. Greet Apelles, who has  
stood the trial in Christ. Greet the saints of  
11 Aristobulus' household. Greet Herodion my

be of the *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus, chosen in the Lord; and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

kinsman. Greet those among Narcissus' family  
12 who are members of Christ. Greet Tryphoena  
and Tryphosa, who labour in the Lord. Greet  
Persis, the beloved woman, who laboured much  
13 in the Lord. Greet Rufus chosen in the Lord  
and his mother, who was a mother also to me.  
14 Greet Asyncretus, Phlegon, Hermes, Patrobas,  
15 Hermas, and the brethren with them. Greet  
Philologus and Julia, Nereus and his sister, and  
16 Olympas, and all the saints with them. Salute  
one another with the kiss of holy fellowship.  
All the Churches of Christ send greetings to you.

17 Further, I exhort you, brethren, to keep an eye  
on those who are causing secessions from unity  
and offences against the teaching which you  
18 received, and shun them. For such serve not  
Christ our Lord, but their own base desires; and  
through their specious talk and plausibility  
19 beguile simple characters. For your loyalty to  
the faith is in every one's mouth, which of course  
makes me glad for you; but what I want you to  
20 be is clever for good, but inoffensive for evil. So  
the God of peace shall crush the Adversary under  
your feet speedily. The grace of our Lord Jesus  
Christ be with you.

21 [FIRST POSTSCRIPT] There greet you Timothy,  
my fellow-labourer, and Lucius, Jason and  
22 Sosipater, my kinsmen. I Tertius, the penman of  
23 this letter, send my greeting. Gaius my host,  
and that of the whole Church here, greets you;  
as does Erastus the steward of the city, and

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith ;

27 To God only wise, *be* glory, through Jesus Christ, for ever. Amen.

Written to the Romans from Corinthus, *and sent* by  
Phebe, servant of the church at Cenchrea.

24 Quartus, one of yourselves. The grace of our Lord Jesus Christ be with you all. Amen.

25 [SECOND POSTSCRIPT] Now to Him who is able to keep you stedfast to my gospel and to Jesus Christ, as proclaimed in a mystery, now unveiled—a mystery through countless ages buried in silence,  
26 but now made clear, and through Scriptures of prophecy, as enjoined by the eternal God, disclosed to all the nations, to make them obedient  
27 to the faith:—to God only wise—aye, to Him be the glory to all eternity. Amen.



# ST. PAUL TO THE CORINTHIANS

## FIRST EPISTLE

### INTRODUCTORY

*ST. PAUL* in chap. xvi. 5 speaks of 'passing through Macedonia,' but as an intention only. This was by early authorities supposed to mean that he was on his way 'through' at the time of writing; and this probably led to the appended postscript stating that it was written 'from Philippi,' the well-known Macedonian city—an error; as xvi. 8 shews that it was written from Ephesus; and that before Pentecost, our 'Whitsuntide.' Some time in the spring of 57 A.D. may be confidently therefore given as the date. 'Sosthenes' is associated by St. Paul with himself as joint author in chap. i. 1; but whether the Sosthenes of Acts xviii. 17, or another of the same name, is quite uncertain. From the statement of the Apostle in chap. v. 9 it seems most likely that he had written a still earlier Epistle to the same Church, which has not been preserved.

It is probable that the present Epistle was carried by Stephanas and his companions to Corinth on their return journey from visiting St. Paul at Ephesus; see ch. xvi. 17. They were esteemed members of the Corinthian Church itself.

# The First Epistle of PAUL the Apostle to the CORINTHIANS

## CHAPTER I

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's :

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge ;

6 Even as the testimony of Christ was confirmed in you :

7 So that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ :

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you ; but *that* ye



## ST. PAUL TO THE CORINTHIANS

### FIRST EPISTLE

1 Paul, a commissioned apostle of Jesus Christ,  
by Divine appointment, and Sosthenes our brother,  
2 to the church of God consisting in Corinth of  
those sanctified in Christ Jesus, saints whom His  
call has reached, including also all who invoke the  
Name of our Lord Jesus Christ in every region  
3 where they or we are found :—grace be yours and  
peace from God our Father and the Lord Jesus  
Christ.

4 I am ever thanking my God for you on account  
5 of His grace given you in Christ Jesus. In Him  
indeed you are highly gifted in everything—all  
6 discourse, all discernment being yours ; thus con-  
firming the impression made by my testimony to  
7 Jesus Christ among you. In fact you fall short  
in no endowment, while waiting for our Lord Jesus  
8 Christ to reveal Himself. And He in turn will  
ensure you to the end without reproach in His  
9 own great day ; for faithful to His promise is God,  
by whom you were called to fellowship with His  
Son Jesus Christ our Lord.

10 Yet I beseech you, brethren, by the Name of  
our Lord Jesus Christ, that you speak the same  
thing, all of you ; and, avoiding divisions, shew a

be perfectly joined together in the same mind, and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

perfect union in the same purpose and the same  
11 judgment. For, my brethren, information has  
reached me from some belonging to Chloe, that  
12 factions exist among you.—I mean this—each one  
of you professes to belong to Paul, to Apollos, to  
13 Peter, or to Christ. What? is Christ divided?  
Is it Paul, pray, who was crucified for you, or in  
14 whose name you were baptized? Thank God, I  
15 baptized none of you but Crispus and Gaius; for  
fear any one should say that mine was the name in  
16 which you were baptized:—Well, I baptized also the \*  
household of Stephanas. Beyond these, I rather  
17 think, I baptized no other. For indeed Christ  
sent me not to baptize, but to declare His gospel;  
not in argumentative subtlety; for so the Cross of  
18 Christ would be emptied of its power. For you  
see, the argument of the Cross is, to those going  
to perdition, an absurdity; but to those in the  
way of salvation—us for instance, it is God's  
19 mighty weapon. Remember the text,  
I will sweep away the subtleties of the subtle, ·  
And set aside the cleverness of the clever.  
20 What becomes of the subtle, of the schoolman, of  
the disputant of this fleeting present? Has not  
21 God stultified that subtlety of this world? For  
since, under God's wise arrangement, the world,  
for all its subtlety, failed to know Him, He saw  
fit, through that despised thing now proclaimed,  
22 to save those who believe it. You see, Jews  
23 demand miracles, Gentiles look for subtleties; but  
we proclaim Christ crucified, to the former an

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men ; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called* :

27 But God hath chosen the foolish things of the world, to confound the wise ; and God hath chosen the weak things of the world, to confound the things which are mighty ;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are ;

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption :

31 That, according as it is written, He that glorieth, let him glory in the Lord.

## CHAPTER II

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power :

5 That your faith should not stand in the wisdom of men, but in the power of God.

24 offence, to the latter an absurdity; but to His actual members whom His call has reached, to Jew and Gentile alike, Christ the power of  
25 God and the wisdom of God. Because in God what men deem absurd is superhuman wisdom, and in Him what they deem weak is super-  
26 human might. For look at your muster-roll, brethren,—how few of the subtle, the powerful, the noble, after a human standard, it includes.—  
27 Why?—Because God chose things rated as absurd by the world to shame its subtlety, and things deemed weak by the world to shame its strength:  
28—aye, things in the world's eye low-born and despicable God chose—its non-entities, to bring to  
29 nought its realities; precisely that flesh and blood  
30 might have nothing to glory of before Him. And of Him are you in Christ Jesus, the incarnation for us of God-given wisdom, as well as of right-  
31 eousness, sanctification, and redemption; so that we verify the text, 'Whoso glorieth, let him glory in the Lord.'

2 And so I, too, when I came to you, brethren, came not with high-flown argument or refined subtlety, to declare among you God's testimony.  
2 For the only thing which I resolved to keep in view among you was Jesus Christ, and Him crucified.  
3 I brought with me also a painful sense of weakness  
4 and nervous anxiety; and my argument and what it proclaimed was in no seductive phrases of human subtlety, but in weighty proof of spirit and  
5 power; that your convictions might not rest on

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6 Howbeit we speak wisdom among them that are perfect : yet not the wisdom of this world, nor of the princes of this world, that come to nought :

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory :

8 Which none of the princes of this world knew : for had they known *it*, they would not have crucified the Lord of glory.

9 But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit : for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God ; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

the subtleties of men, but on the power of God.  
6 Yet, in the view of the perfected, what we utter is wisdom—yet a wisdom not of this fleeting present, nor of those who lead it,—doomed alike to effacement. On the contrary, the wisdom we utter is God's, wrapped in mystery, out of sight, but fore-ordained by God before all ages with a view to our glory; undiscerned indeed by the leaders of this fleeting present; for had they discerned it, they would not have crucified the Lord of Glory.  
9 But, as Scripture hath it,

What no eye saw, what no ear heard,  
What never dawned upon the heart of man,  
All that God prepares for those who love Him,  
10 is what to us nevertheless God reveals through His Spirit. For the Spirit leaves nothing unfathomed, not even the depths of Deity. For  
11 who among men knows the thoughts of the individual man, save the man's own inward and spiritual consciousness? So, too, the thoughts of God no  
12 one discerns but the Spirit of God. And so we received not the spirit of the world, but that Spirit which is of God, that we might realize the boons  
13 bestowed on us by God; which, too, we declare, not in lessons of human subtlety, but in those of the Holy Spirit, elucidating spiritual truths by  
14 mutual comparison. And, whereas the man of unspiritualized soul is non-receptive of the things of the Spirit, for they have no meaning for him, and are beyond the grasp of his faculty, as being  
15 referred to a spiritual standard; the spiritual man

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

### CHAPTER III

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for



is on the contrary the standard of all things, and is  
16 himself subject to no other standard. 'For who  
knoweth the mind of the Lord, so as to instruct  
Him?' But with us is the actual mind of Christ.

3 And yet I, brethren, could not address you as  
spiritual, but as sunk in flesh, mere babes in  
2 Christ. I gave you milk diet; not solid fare, for  
you could not bear it:—nay, even now you cannot,  
3 for you are yet carnal. For while there are among  
you heart-burnings, strife and party-spirit, what are  
4 you but carnal, and at a mere human level? For  
when one says, 'I am Paul's,' and another, 'I am  
5 of Apollos,' what else are you but carnal? Pray,  
what is Paul, and what Apollos? Mere minis-  
terial instruments of your belief, as the Lord  
6 assigned to each his part. I planted, Apollos  
7 watered, but growth was from God. Thus planter  
and waterer alike signify nothing, but God the  
growth-giver is all.

8 Again, the planter and the waterer are really  
one, yet each shall receive the personal recompense  
9 of his personal toil; since God is He with whom  
we work—God, whose tillage, whose building, ye  
10 are. As due to the grace He gave me, like a  
skilful architect, I have laid a foundation; then  
some one else builds upon it: only, let each be  
11 careful how he ventures to do so. For other  
foundation can no one lay than that already laid,  
12 which is Jesus Christ. But if any one builds upon  
that foundation, gold, silver, costly stones, timber,  
13 thatch, wattle, or what not; the work of each

the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss : but he himself shall be saved ; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you ?

17 If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God : for it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men : for all things are your's ;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are your's ;

23 And ye are Christ's ; and Christ *is* God's.

#### CHAPTER IV

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover, it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should

will shew its real quality, for the Day will disclose it—that Day to be revealed in fire; and each man's work—what its real quality is, that fiery  
14 ordeal shall prove. If any man's superstructure be found to abide the proof, his will the recom-  
15 pense be. If any man's work be burnt up, his will be the loss—though he shall personally be saved, yet saved as through fire.

16 Know you not that you are the temple of God,  
17 and that God's Spirit dwells in you? If any ruin the temple of God, God shall ruin him; for the temple of God is holy, and that same temple  
18 you are. Let no man deceive himself: if any one sets up to be wise among you in this fleeting present, let him learn to be foolish, as the one way  
19 to wisdom; for the wisdom of this world is foolishness with God. For Scripture hath it, 'He  
20 entraps the wise in their own astuteness'; and again, 'The Lord discerns the reasonings of the  
21 wise that they are futile.' So now, let no one set up the human agents for his theme of boasting.  
22 Why, everything is yours—Paul, Apollos, Peter, world, life, death, things present, things future—  
23 all yours! But then, you are Christ's, and Christ is God's!

4 So, then, let a man regard us as ministers of Christ and stewards of the mysteries of God.  
2 Further, here on earth the qualification looked \*  
3 for in stewards is trustworthiness. But for my part, I care very little about my character being scrutinized by you or by any human tribunal;

be judged of you, or of man's judgment ; yea, I judge not mine own self.

4 For I know nothing by myself ; yet am I not hereby justified : but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts : and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes ; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ *from another* ? and what hast thou that thou didst not receive ? Now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it* ?

8 Now ye are full, now ye are rich, ye have reigned as kings without us : and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death : for we are made a spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ ; we *are* weak, but ye *are* strong ; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace ;

- nor even do I profess to scrutinize it myself.  
4 True, I know nothing against myself; yet that  
is not enough to bear me harmless; but He  
5 whose scrutiny I abide is the Lord. Accord-  
ingly, pronounce no premature judgment, until  
the Lord come. He shall throw light on all that  
lurks in obscurity, and lay bare the workings  
of men's hearts; and then his sterling merit shall  
be fixed for each by God.
- 6 These general remarks, brethren, I transfer to  
a particular application in myself and Apollos,  
because you make me: that in our case you may  
learn to keep within what Scripture lays down;  
that no one become an inflated partisan of one  
7 against the other. For who calls on thee to take  
the lead? Or what hast thou save what was  
given thee? But then, if it *was* given thee, why  
assume independent airs as if it was *not*? I con-  
8 gratulate you! Now you have all that heart can  
wish, are already in affluence, have thrown us  
over, and set up as kings on your own account!  
I would to God you had the crown indeed, that  
9 we too might share it with you! For I take it,  
God brings on us apostles as the last scene of the  
show—doomed victims, as it were, in the world's  
vast theatre, where angels and men look on.  
10 We appear as fools for Christ's sake, while you  
are Christian sages! Our lot is weakness, while  
yours is prowess; yours is honour, ours is infamy.  
11 Up to this very moment we are in hunger, thirst  
and nakedness. We are roughly handled, have

12 And labour, working with our own hands : being reviled, we bless ; being persecuted, we suffer it ;

13 Being defamed, we intreat : we are made as the filth of the world, *and are* the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn *you*.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers : for in Christ Jesus I have begotten you through the gospel.

16 Wherefore, I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will ; and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye ? shall I come unto you with a rod, or in love, and *in* the spirit of meekness ?

## CHAPTER V

It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present *concerning* him that hath so done this deed :

12 no fixed abode, toil in manual labour, get revilings  
and give blessings, are persecuted and endure it,  
13 are called bad names and turn comforters. We  
are made the offscourings of the world, the refuse  
of its refuse, to the present time.

14 I write all this not to reflect on you, but to  
15 warn you as the children of my love. For sup-  
posing you to have ever so many preceptors in  
Christ, yet more than one father you cannot have ;  
for in Christ Jesus through the Gospel I claim  
16 you as my offspring. I may well call upon you  
17 then to take after me. And so I send you  
Timothy—he too is a child of my love, faithful  
in the Lord. He will remind you of my ways in  
18 Christ, exactly as I teach in every church. Now  
some are vapouring, as though I was not coming  
19 to you. But I mean, God willing, to come to  
you directly, and to test not the talk merely of  
20 these vapourers but their power—for not in talk  
21 but in power is the kingdom of God. Which  
then would you rather—my coming with penal  
severity, or lovingly and disposed to spare ?

5 Actually there is a report of sexual lawlessness  
among you, and that of a kind unheard of even  
among heathens, that one should take his father's  
2 wife ; while your attitude is one of contumacy,  
instead rather of contrition, to the expulsion of  
3 him from among you who has done this deed. Now  
then, I, absent in person but as present in spirit, \*  
have already, as though actually present, made  
up my mind about the one who has thus daringly

4 In the name of our Lord Jesus Christ, when ye are gathered together and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us :

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness ; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators :

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters : for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner ; with such an one no not to eat.

12 For what have I to do to judge them also that are without ? do not ye judge them that are within ?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

## CHAPTER VI

DARE any of you, having a matter against another, go to law before the unjust and not before the saints ?



4 offended: viz. in the name of our Lord Jesus Christ, you and my spirit being met together, and the power of the same Lord being with me, 5 to give over the delinquent in question to Satan, for some bodily suffering, that his spirit may be 6 saved in the day of the Lord Jesus. Your presumption is most unseemly. Don't you know, 'A little leaven spreads through the whole batch'? 7 Purge out then the leaven of the old heathen self, and so be of a new consistency, to suit your untainted character. For we too, you see, have 8 our Paschal sacrifice in Christ: let us keep our festival accordingly, not in that older leaven, not in the leaven of vice and depravity; but in its 9 absence, in sterling purity and truth. I wrote in my previous letter that you should not hold 10 intercourse with fornicators; not meaning this to apply to every case of fornication, greed, extortion, or idolatry in the world outside; for in that case 11 you would have to quit the world entirely. But my meaning was and is, that you should hold no intercourse, if any so-called brother be a fornicator, be guilty of greed, idolatry, calumny, drunkenness or extortion—with any such not 12 even to eat. For what business is it of mine to judge the outsiders? Is it not on those within that you pass sentence—those outside being left to God's judgment? Away then with the evil-doer from among you.

6 Does any of you who has a question at law with another venture to have recourse to a

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

2 heathen tribunal rather than to saintly arbitration? Don't you know that the saints are to judge the world? And if the world awaits your sentence, are you unworthy to settle these very  
3 small questions? Don't you know that we shall judge angels? not to mention temporal trifles.  
4 Why surely, if you have temporal questions to settle, you might place on the bench those of  
5 least account in your church. But I must say, it would be a shame indeed, if there is not among you a single one whose wisdom would qualify him  
6 to decide between brother and brother; but brother goes to law with brother, and that before  
7 the unbelievers! Nay, to begin with, what a downright blot upon you is it to have litigation one with another at all! Why not rather submit to be wronged, why not rather put up with loss?  
8 But no; it is you who commit the wrong, you who inflict the loss, and that too on your brethren.  
9 Don't you know that no wrong-doer shall inherit the kingdom of God? Be not misled—no fornicator, nor idolater, nor adulterer, no slave of base  
10 vices and unnatural lusts, no thief, none covetous, no drunkard, no slanderer, no extortioner, shall  
11 inherit the kingdom of God. And these are what some of you were; but you got it washed off, were sanctified, were justified, in the Name of the Lord Jesus and in the Spirit of our God.  
12 All things are lawful for me, but not all things are good for me. All things are lawful for me, but I am not the man to forfeit my

13 Meats for the belly, and the belly for meats : but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord ; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid!

16 What! know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price : therefore glorify God in your body and in your spirit, which are God's.

## CHAPTER VII

Now concerning the things whereof ye wrote unto me : *It is* good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence ; and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband : and likewise also the husband hath not power of his own body, but the wife.

13 freedom to any. Food is for the belly and the belly is for food, though God will put an end to each in turn; but the body is not for fornication, but for the Lord; and the Lord for the body.  
14 Further, as God raised the Lord bodily to life, so through His power He will raise us bodily to  
15 life. Don't you know that your bodies are limbs of Christ? Shall I then rob Christ of limbs that are His, and make them limbs of a harlot? Never  
16 that, surely. What! Not know that the man joined to the harlot is one body with her? Why, His words are, 'The two shall be one flesh;'  
17 whereas the man joined to the Lord is one spirit  
18 with Him. Flee fornication. Every sin whatsoever a man does is from outside the body; but  
19 the fornicator sins against his own body. What! Not yet know that the body of each of you is a temple of the Holy Ghost indwelling in you, whom you have of God? So that you are not  
20 your own; for you were bought with a price. So then, glorify God in your body and in your spirit, which are God's.

**7** Now for my replies to your written questions:

It is best for a man not to connect himself with a  
2 woman; but, to avoid illicit unions, let each man have his own wife, and each woman her own  
3 husband. Let the husband render to the wife her conjugal due, and likewise also the wife to the  
4 husband. The wife is not mistress of her own person, but the husband has claims; and likewise too the husband is not master of his own person,

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer, and come together again; that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them, if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband.

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

5 but the wife has claims. Avoid not one another, unless perhaps by mutual consent for a while, to find special opportunity for fasting and prayer; and then to resume union, for fear the Tempter  
6 assail you on the incontinent side. But I mean  
7 this as permissive, not imperative. Indeed I could wish that all men were as I myself am; only, all men have not the same, but each his special gift from God, one in this way and  
8 another in that. I say then to the unmarried and the widows, their better course is to remain as I  
9 too am. But if continency is not their gift, let them marry; for marrying is better than being a  
10 prey to passion. Next, to the married I give charge—not I, however, but the Lord—that the  
11 wife separate not from her husband; but further, if she be already separated, let her remain unmarried, or else be reconciled to her husband; also that the husband do not put away his wife.  
12 But to the rest, it is I who speak, and not the Lord. If any Christian has a non-Christian wife, and she agrees to cohabit, let him not abandon  
13 her; and a wife, who has a non-Christian husband and he agrees to cohabit, is not to abandon her  
14 husband. For the non-Christian husband is consecrated in the Christian wife, and the non-Christian wife in the Christian husband: otherwise your children would have a heathen taint;  
15 whereas in point of fact they are holy. But if, on the contrary, the unbelieving party is for separation, let him or her separate. The Christian

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress; *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.



helpmate is under no constraint in such cases ; for peace is the state in which God's call places us.

16 Nor can a wife ever be sure of bringing her husband to salvation, or a husband of bringing 17 his wife. The only clear duty then is, that as God has cast the lot for each, as the Lord has called each, so let him shape his course ; and so I give 18 direction in all the Churches. Thus, was any converted after circumcision received ? Let him not efface it. Was any converted in the opposite 19 state ? Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, only the keeping the commandments of God.

20 Each in the condition in which conversion found 21 him, in that let him abide. Did conversion find thee in slavery ? Never mind it. Nay, even if thou mayest become free, rather retain thy con- 22 dition. For a slave convert in the Lord is a freed man of the Lord. Similarly he whom con- 23 version found free is Christ's slave. A high price was paid to make you His : become not then 24 slaves of men. Let each in whatever state conversion found him, in that abide, for God is there with him.

25 Next, as regards maidens, I have no injunction of the Lord to quote, but I give my judgment as being, by the Lord's mercy, trustworthy for your 26 guidance. This then, to begin with, I think is best, in view of the trials that are now upon us— 27 best, I mean, for a man to be single. Art thou bound to a wife ? Seek not release. Art thou

28 But and if thou marry, thou hast not sinned ; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh : but I spare you.

29 But this I say, brethren, the time *is* short : it remaineth, that both they that have wives be as though they had none ;

30 And they that weep, as though they wept not ; and they that rejoice, as though they rejoiced not ; and they that buy, as though they possessed not ;

31 And they that use this world, as not abusing *it* : for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord :

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit : but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit ; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not : let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his

28 free from the bond? Seek not a wife. But even  
suppose thou marriest, there is no sin in it; and  
if a maiden marry, there is no sin in her so doing.  
But those who take that step will incur temporal  
affliction, whereas what I say is meant to spare  
29 you this. Let me add this, brethren, also: we  
have but a short respite—the outlook demands  
that those who have wives should be as though  
30 they had none, those who wail as foregoing their  
sorrows, those who rejoice, their joys, purchasers  
31 as having a precarious ownership, and those who  
use this world as limiting their use of it; because  
32 its phase is waning fast, and I would have you  
exempt from its cares. The unmarried is careful  
of the Lord's interests, studying how to please  
33 Him; but, once married, he is careful for worldly  
interests—how to please his wife.

34 Again, the positions of wife and maid are  
widely different. The unmarried woman is care-  
ful of the Lord's interests, that she may be holy  
in body and in spirit. But once married, she is  
careful of worldly interests—how she may please  
35 her husband. This then I say for your own best  
interests; not to throw entanglement upon you,  
but to shield you from imputation, and for your  
36 undistracted devotion to the Lord. But again,  
if any parent thinks that he brings an imputation  
on his maiden daughter (supposing her of full age  
or more), and circumstances so require it, let him  
take his own course—there is no sin in it—let  
37 them marry. Still, whose sticks firm to his pur-

own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then, he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

### CHAPTER VIII

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some, with conscience of the idol unto this hour, eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

pose, and feels no such call upon him, but is able to give effect to his own choice, supposing that choice to be in favour of keeping her a maiden, 38 takes the best course. So that he who bestows her in wedlock does well; and yet he who bestows her 39 not so, does better. A wife is bound by law for as long as her husband lives. But when he is dead, she is free to be married to whom she 40 pleases, only in the Lord. But she is in a higher spiritual state, if she abide as she is—such is my judgment; and I, as much as another, consider that I have the Spirit of God.

8 Next, concerning idol-sacrifices. Of course we all possess the theory of the matter; mere theories puff us up, but charity it is that builds us up. 2 But if any one thinks himself assured on any subject, he is far from knowing anything as yet as 3 it should be known. But if any man loves God, then he—I will not say knows, but—is known of 4 Him. To resume then, on eating of idol-sacrifices; of course an idol is a nonentity in nature, and 5 there is no God except the One. Granting then that there are gods—so called—whether in heaven or on earth, as indeed there are gods and lords, 6 quite a number, yet to us there is one only God, the Father, from whom all things originate, and we created for Him, and one Lord Jesus Christ, through whose agency are all things, and we 7 through Him. But all do not grasp this principle. Some are still haunted by a notion of an idol's personality, eat something offered to it, and thus,

8 But meat commendeth us not to God : for neither, if we eat, are we the better ; neither, if we eat not, are we the worse.

9 But take heed, lest by any means this liberty of your's become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols ;

11 And through thy knowledge shall the weak brother perish, for whom Christ died ?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

## CHAPTER IX

AM I not an apostle ? am I not free ? have I not scen Jesus Christ our Lord ? are not ye my work in the Lord ?

2 If I be not an apostle unto others, yet doubtless I am to you : for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this :

4 Have we not power to eat and to drink ?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas ?

6 Or I only and Barnabas, have not we power to forbear working ?

7 Who goeth a warfare any time at his own charges ? who planteth a vineyard, and eateth not of the fruit

their conscience, being infirm, incurs contamination  
8 by the act. But nothing which we eat can affect  
our standing before God; neither if we eat not, \*  
are we the losers, nor if we eat, are we the gainers.

9 Only take care that this independence of ours  
10 give not a shock to the weaklings. For if one  
of them see thee, who hast a firm grasp of the  
principle, a guest in an idol's temple, will not he  
who has qualms of conscience be emboldened to  
suppress them, and to partake of the idolatrous  
11 feast? Then he perishes—that weak creature, \*  
through thy strength of mind—that brother for  
12 whose sake Christ died! Now, in thus sinning  
against the brethren, and wounding their infirm  
13 conscience, you sin against Christ. So then, if  
what I eat becomes a snare to my brother, I will  
abstain from animal food for good and all, that I  
be not the means of offending my brother.

9 Am I not an apostle? Am I not independent?  
Have I not seen Jesus Christ our Lord? Are not  
2 you my achievement in the Lord? If to others  
I am not an apostle, at any rate I am to you.

For you are the seal which authenticates my claim  
3 to be an apostle in the Lord. Let that be my  
4 answer to my hostile critics. What, have we not  
5 a right to free entertainment? Are we not  
entitled to take about with us a Christian help-  
mate, as both the other apostles and the Lord's  
6 brethren and Peter do? Or I and Barnabas, are  
we alone barred from claiming our maintenance  
7 without manual toil? As if any soldier on service

thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know, that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.



was expected to find himself; or any vine-planter barred from eating his own produce, or any sheep-master from the yield of his flock! Am I only urging human usage in this? Does not the Law  
8 Divine say the same? In Moses' Law you find a prohibition to muzzle the ox while at work on the threshing-floor. Is it for oxen that God  
10 here shews His concern? Rather on our account assuredly He says it. For our sakes, I say, it was written; because hope it is that sustains toil; in the hope of getting his share ought the plough-  
11 man to plough and the thresher to thresh. Thus, if for you we sowed the spiritual seed, is it too much to expect you to supply our bodily needs?  
12 If others share this claim upon you, is not our title to it even better? Yet we never enforced the claim; no—we put up with anything, to avoid any prejudice to Christ's gospel.  
13 Again, don't you know that they who are employed in sacred duties are fed from the Temple, and they who attend at the altar share what the  
14 altar has to give? Even so the Lord appointed to the bearers of the gospel-message a gospel-  
15 livelihood. But I have availed myself of none of these rights; nor am I writing now to press any such claim. Nay, I would far rather die than that any one should invalidate this my title to  
16 distinction. For, preach the gospel as I will, there is no distinction in that; rather, I am under an obligation to do so, and under a doom  
17 of woe if I forbear. True, if I do so as a volunteer,

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

## CHAPTER X

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

my reward is sure ; but if reluctantly, still, there is my stewardship, and its trust has to be fulfilled.

18 What then is that reward to which I refer—  
so earned as to make Christ's gospel free of charge,  
19 and to limit my use of my right under it? Why  
this: independent of all as I am, I yet make  
myself every one's servant, that the greater  
20 number of converts might be my gain. Thus, to  
the Jews I became as a Jew, that I might win  
the Jews ; to the law-bound as myself law-bound—  
not that I feel so—that I might win those bound \*  
21 by law: to those outside its pale as myself an  
outsider too—not that I am really outside God's  
law, but law-bound to Christ—that I might win  
22 the outsiders. Even to weaklings I became one  
of themselves, that I might win the weaklings.  
To all men I am become all things, that I may  
23 all round save some. And all this I do for the  
Gospel's sake, that I may have a partner's stake  
24 in it. Don't you know that they who run the  
race *all* run, but one gets the prize? So run  
25 that you may win. Further, whoever enters for  
the contest has to be strictly abstemious—they  
to be sure to earn a perishable crown, but we  
26 an imperishable. I accordingly so run as if I  
meant to win ; and so plant my hits not as  
27 idly sparring ; but I hit home at my own fleshly  
frame, and tame it into subserviency ; for fear I,  
who proclaim the contest to others, should come  
to be rejected myself.

10 (To return to idolatry). I would have you all

2 And were all baptized unto Moses in the cloud and in the sea ;

3 And did all eat the same spiritual meat ;

4 And did all drink the same spiritual drink ; for they drank of that spiritual Rock that followed them : and that Rock was Christ.

5 But with many of them God was not well pleased ; for they were overthrown in the wilderness.

6 Now these things were our examples ; to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them ; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man : but God *is* faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men ; judge ye what I say.

know, brethren, that all our fathers had the cloud  
2 above them, and all passed through the sea ; and  
all got baptized into Moses in the cloud and in \*  
3 the sea ; and all ate the same spiritual food and  
4 drank of the same spiritual stream. For its source  
was a spiritual rock which forsook them not, and  
5 that rock was Christ. But with the more part of  
them God was displeased, for they were struck  
6 down in the wilderness. And in these particulars  
they became our examples of what to avoid—that  
we should not indulge wrongful lusts, as they did.  
7 Turn not then to idolatry, as did some of them ;  
as it is written, ‘The people sat down to eat and  
8 drink, and stood up to revel.’ Neither let us  
commit fornication, as did some of them, and fell  
9 in one day three and twenty thousand. Nor let  
us persist in tempting Christ, as some of them  
10 tempted, and perished by the serpents. Nor yet  
murmur, as some of them murmured, and perished  
11 by the destroying angel. Now all these things  
befell them as a lesson to us, and were written  
for our admonition, who stand face to face with  
12 the last stage of the world’s life. Wherefore let  
him that thinketh he standeth take heed lest he  
13 fall. Temptation has not beset you save in human  
measure. But God may be trusted, not to allow  
you to be tempted above that you are able, but  
to provide, with the temptation, the way out of  
it too, that you may be able to bear up against  
14 it. For these reasons, my beloved, flee from the  
15 idol-service in question. I appeal to your common

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we, *being* many, are one bread, *and* one body : for we are all partakers of that one bread.

18 Behold Israel after the flesh : are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God : and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils : ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient : all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake :

26 For the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go ; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that shewed it, and for conscience sake : for the earth *is* the Lord's, and the fulness thereof :

- sense to pass your own verdict on what I say.
- 16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of 17 the body of Christ? Because, as one bread, so one Body are we—many as we are, for of the one bread we all partake.
- 18 Take, as a case in point, the Jewish community; are not those who eat the sacrifices communicants 19 of the altar? This will shew you what I mean with regard to the idol-sacrifice—not that it or 20 the idol signifies, as such; but that, what their worshippers offer, they offer as to devils and not to \* God, and I would not have you turn communicants 21 of devils. You cannot drink the cup of the Lord and the cup of devils; you cannot partake of the 22 Lord's Table and of that of devils. Do we mean to defy the Lord? Are we mightier than He?
- 23 All things, I repeat, are lawful for me, but not all things are good for me. All things are lawful, 24 but not all build up the Body of Christ. For this latter purpose, let each study not merely what 25 concerns himself but his neighbour too. All flesh that comes to market may be eaten without any 26 question asked for conscience' sake; for 'the earth is the Lord's, and all that is therein.' So, too, if 27 any non-Christian invite you, and you choose to go; anything set before you may be eaten without 28 question asked for conscience' sake. But if any one tells you, 'this is an idol-offering,' then refrain, for his sake who so informs you, and for

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29 Conscience, I say, not thine own, but of the other : for why is my liberty judged of another *man's* conscience ?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks ?

31 Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God :

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

## CHAPTER XI

BE ye followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ ; and the head of the woman *is* the man ; and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered, dishonoureth her head : for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn : but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head ; forasmuch as he is the image and glory of God : but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man :



29 conscience' sake—by 'conscience' meaning not \*  
your own but your neighbour's; for is it worth  
while to expose my liberty to the conscientious  
30 strictures of another? Or, if I partake thankfully,  
to incur reproach for eating what I give thanks  
31 over? Whether you eat or drink, then, or what-  
32 ever you do, do all to the glory of God; and avoid  
giving offence, whether to Jew or to Gentile, or  
33 to the Church of God. For this is my standing  
rule too—compliance with all men in all things,  
not studying what suits one's self, but the great  
majority, with their salvation in view.

11 Do you follow my example, just as I follow  
2 that of Christ. I commend you, brethren, that  
you always bear me in mind, and observe the in-  
junctions which I gave you exactly as I gave them;  
3 only I would have you know that in the case of  
every man the Head is Christ, but the head of the  
woman is the man, and the Head of Christ is God.  
4 Every man who in public prayer or exposition of  
God's truth has his head covered, dishonours that  
5 Head of him. And every woman who in the same  
exercises has her head uncovered, dishonours that  
head of her; for she might as well at once go with  
6 her head shaved. For if a woman go uncovered,  
let her also be close-cropped; but if it is disgrace-  
ful to a woman to be cropped or shaven, let her  
7 be covered. For whereas a man ought not to  
have his head covered, being, to begin with, the  
embodiment of God's glory; the woman on the  
8 other hand is the glory of the man. For the order

9 Neither was the man created for the woman, but the woman for the man.

10 For this cause ought the woman to have power on *her* head, because of the angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman : but all things of God.

13 Judge in yourselves : is it comely that a woman pray unto God uncovered ?

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him ?

15 But if a woman have long hair, it is a glory to her : for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you*, I praise *you* not, that ye come together, not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you ; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating, every one taketh before *other* his own supper : and one is hungry, and another is drunken.

of nature is, not man from woman, but woman  
9 from man; even as the purpose of creation was,  
10 not man for woman, but woman for man. This  
is why the woman ought to have her head covered  
in token of dependence, in which the angels are  
11 concerned. Only, there is no real independence  
in the Christian state, either on man's part, of  
12 woman, or on woman's part, of man: for, as  
woman proceeds from man, so man is by means of  
13 woman, but all alike from God. Judge the ques-  
tion by your own inward sense,—is it seemly for  
a woman to offer public prayer to God, uncovered?  
14 Is it not a dictate of nature, that for a man to  
15 wear his hair long is a reproach to him? But for  
a woman to do so, is an honour to her; since her  
16 hair is given her long, to serve as a covering. But  
if any one thinks to carry the question further,  
our general usage and that of the churches of God  
are against him or her.

17 But now I come to a part of my charge in  
which I cannot commend you,—it is that, in  
meeting for worship, you go away not better, but  
18 worse than you came. For firstly, when you  
assemble in church, I hear of dissensions which  
you bring with you, and I cannot wholly disbelieve  
19 it. One might even say that there *must* be factions  
among you, to bring out by contrast the good and  
20 true. Thus, when you assemble as a community,  
your object is not to eat the Supper of the Lord  
21 —rather, his own supper, and how to secure it  
first, is what each aims at; and one comes short

22 What ! have ye not houses to eat and to drink in ? or despise ye the church of God, and shame them that have not ? What shall I say to you ? shall I praise you in this ? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread :

24 And when he had given thanks, he brake *it*, and said, Take, eat ; this is my body, which is broken for you : this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore, whosoever shall eat this bread and drink *this* cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord ; that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

in food, another has more wine than is good for  
22 him. Why, if you want to eat and drink, have  
you not houses where that may go on? Why  
degrade the Church of God and cast a slur on the  
poorer brethren? What can I say to you? Am  
23 I to commend you in this? Surely no. For I  
received from the Lord the institution which I in  
turn gave you; that the Lord Jesus in the night  
24 in which He was betrayed took bread; and when  
He had given thanks He brake it and said, 'Take,  
eat; this is My Body, which is broken for you:  
25 this do in remembrance of Me'; and similarly  
the cup after the supper, saying, 'This cup is the  
New Testament in My Blood: this do ye, as often  
26 as ye drink it, in remembrance of Me.' For as  
often as you eat this bread and drink this cup,  
you declare openly the Lord's death, until He  
27 come; so that whoever shall eat this bread and  
drink this cup of the Lord unworthily, shall be  
guilty of profaning the Body and Blood of the  
28 Lord. But let a man examine himself, and so eat  
29 of that bread and drink of that cup. For he that  
eats and drinks unworthily, eats and drinks a  
judgment upon himself, *i.e.* as not giving that  
30 Body its due pre-eminence. This is why among \*  
you there are many invalids and bodily sufferers,  
31 and many whom death has overtaken. For if we  
had been duly strict with ourselves, these judg-  
32 ments would have been spared us. But in suffering  
them we feel the Lord's chastening hand, to save  
33 us from being condemned with the world. So

34 And if any man hunger, let him eat at home ; that ye come not together unto condemnation. And the rest will I set in order when I come.

#### CHAPTER XII

Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed : and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations ; but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ;

9 To another faith by the same Spirit ; to another the gifts of healing by the same Spirit ;

10 To another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another *divers* kinds of tongues ; to another the interpretation of tongues :

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members,

then, my brethren, when you assemble to eat, wait  
34 for one another; and if any be hungry, let him  
eat at home, that your assembling draw not down  
a judgment on you; and for the other details I  
will give direction when I come.

12 Next, to come to spiritual gifts, brethren, I  
2 would not have you ignorant about them. You  
know that you were heathen once, and when you  
were so, you took up with those speechless idols,  
3 just as chance-influences led you. Therefore,  
take it from me, that no one speaking by the  
Spirit of God invokes a curse on Jesus; and that  
no one can confess that Jesus is Lord, but by the  
4 Holy Ghost. True, there are varieties of endow-  
5 ment, but the same Spirit who endows; and  
varieties of ministry, but the same Lord who is  
6 served; and varieties of effect wrought, but the  
same God whose work they all are in all who  
7 share them. Yet individuals have this manifesta-  
tion of the Spirit given them for the general  
8 good. Thus one is gifted by the Spirit with the  
utterance of more mysterious truth, another of  
9 more obvious; a third with assurance, by the  
same Spirit; another with healing powers, by the  
10 same Spirit; another with miraculous effects  
generally; another with inspiration; another  
can discern how spirits differ; another has a  
variety of strange tongues; another the power of  
11 interpreting them: but all these that Spirit one  
and the same works in all who possess them, dis-  
12 tributing specially to each at His own will. For,

and all the members of that one body, being many, are one body ; so also *is* Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free ; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body ; is it therefore not of the body ?

16 And if the ear shall say, Because I am not the eye, I am not of the body ; is it therefore not of the body ?

17 If the whole body *were* an eye, where *were* the hearing ? If the whole *were* hearing, where *were* the smelling ?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body ?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee : nor again, the head to the feet, I have no need of you.

22 Nay, much more, those members of the body, which seem to be more feeble, are necessary :

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour ; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need : but God hath tempered the body together, having given more abundant honour to that *part* which lacked.



take the human body—(1) It is one, but has many members; (2) all the members of any one body, however many, are one body still. So it is  
13 with Christ: and accordingly, in one Spirit into His one Body were we all baptized, whether Jews or Gentiles, whether slaves or free, and all imbibed  
14 that one Spirit. To return to the human body. 15 It is not one member, but many. Supposing the foot, then, were to say, ‘Because I am not a hand, I am no part of the body’; is it not really  
16 a part of the body for all that? And suppose the ear were to say, ‘Because I am not an eye, I am no part of the body,’ is it not really a part of  
17 the body for all that? If the whole body were eye, what becomes of the hearing? If the whole  
18 were hearing, what of the sense of smell? But, as it is, God appointed the members each one of them in the body at His own good pleasure.  
19 Further, if all the members were any one member, 20 what becomes of the body? But, as we see, the 21 members are many, but the body is one: so that the eye cannot say to the hand, ‘I can do without thee’; nor again the head to the feet, ‘I can do  
22 without you.’ Nay, much more, the seemingly feeble members are indispensable to the organiza-  
23 tion; and even to the parts we deem baser, we attach a more scrupulous concern, and for what is least decorous we are more sensitive as regards  
24 decency. Our more honoured parts, on the contrary, need no such care; but God so adjusted our frame that what ranks lowest is highest in

25 That there should be no schism in the body ; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it ; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church ; first, apostles ; secondarily, prophets ; thirdly, teachers ; after that, miracles ; then gifts of healings, helps, governments, diversities of tongues.

29 *Are* all apostles ? *are* all prophets ? *are* all teachers ? *are* all workers of miracles ?

30 Have all the gifts of healing ? do all speak with tongues ? do all interpret ?

31 But covet earnestly the best gifts : and yet shew I unto you a more excellent way.

#### CHAPTER XIII

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ;

25 the scrupulous regard paid it; thus avoiding any  
discord in the whole, while all the members have  
26 the same concern one for another. And in fact,  
if one member be uneasy, all the members sympathize;  
or if one be cheered, all share the solace.  
27 Now, to apply this:—you are the Body of Christ,  
28 and individually His members; and there are  
those whom God appointed in the Church: as,  
firstly apostles, secondly inspired guides, thirdly  
teachers; then follow preternatural powers, then  
healing powers, offices of helpfulness or super-  
29 vision, and the various strange tongues. Pray  
then, are all these apostles? Are all inspired  
guides, are all teachers, are all preternaturally  
30 gifted? Have all the power to heal? Do all  
speak in strange tongues? Do all interpret?—  
31 Well then, aspire to the higher gifts; and yet I  
have a course to point out which excels them all.

**13** For, though I were to speak all languages of  
men and angels too, but have not charity, I  
become a mere sounding gong or tinkling cymbal;  
2 aye, though I have inspiration, and possess the  
key to all mysteries and the sum of knowledge;  
though I have the plenary faith which removes  
mountains, but have not charity, I am nothing.  
3 Were I to dole all my substance to the poor, and  
give up my body to be burnt, but have not  
4 charity, it benefits me nothing. Charity is long  
suffering, is kindly, is void of envy, is no braggart,  
5 is not inflated, preserves decorum, avoids self-  
seeking, is not irritable, imputes not the evil

6 Rejoiceth not in iniquity, but rejoiceth in the truth ;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth : but whether *there be* prophecies, they shall fail ; whether *there be* tongues, they shall cease ; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child ; but when I became a man, I put away childish things.

12 For now we see through a glass, darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three ; but the greatest of these *is* charity.

#### CHAPTER XIV

FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue, speaketh not unto men, but unto God : for no man understandeth *him* ; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men, *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself ; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied : for greater *is* he that prophesieth

6 done, has no joy at evil doing, but rejoices on  
7 the side of the truth ; puts up with all things, gives  
credit for all things, hopes all things, endures all  
8 things. Charity never fails ; whereas, take inspired  
utterances, they shall be superseded ; take the gift  
of tongues, it shall die out ; take that of know-  
9 ledge, it shall be superseded too. For partial  
now is our field of knowledge, and partial our  
10 scope of inspiration. But when our full develop-  
ment shall be reached, all that is partial shall be  
11 superseded then. When I was of childish age,  
my talk, my thoughts and reasonings were childish.

But now, become a man, I have done with childish  
12 things. For here we see but as in a mirror, with  
no clear image, but hereafter face to face. I, so  
far, know partially, but shall then know fully,  
13 even as all the while I was fully known. As it is  
then, there abide faith, hope, charity, these three,  
but the grander of them is charity.

14 Let your aim then be charity, but aspire to  
spiritual gifts, and to inspiration rather than the  
2 rest ; for, to take an instance, that of strange  
tongues ; he who speaks in one of them speaks to  
God and not to men, for no one understands him,  
even though in the spirit he utters mysteries.  
3 But one who is inspired speaks to men, to build  
4 them up, to exhort them, to console them. The  
speaker in a tongue builds up himself alone, but  
5 the inspired speaker builds up the Church. I  
should be glad for you all to speak in such  
tongues, but more glad that you might share

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than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life, giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian; and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue, pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and

inspiration. For more highly gifted is the latter person than the former, unless he interpret what he says, that the Church may be built up thereby.

6 That being so, brethren, if I come to you with the gift of tongues, what good shall I do you, unless, that is, you can tell whether it relates to revelation, or knowledge, or inspired thought, or

7 a point of doctrine? Why, even lifeless instruments of sound, whether by wind or strings, unless they mark their differences of note, how shall one

8 know the tune played on either? For, if the trumpet give an uncertain call, who will prepare

9 for the fight? So also, if you through your organ of speech utter what is not intelligible, how shall what is spoken be recognized?—You will be

10 speaking into the air. There are, let us suppose, so many families of speech in the world, and not one of them but conveys something to the ear.

11 But if I know not the meaning of any one of them, then, to him who uses it, I am a foreigner,

12 and he in turn is so to me. Let the same principle regulate your use of spiritual gifts; since you aspire to them. Let the edification of the Church be your aim of excellence—a loftier

13 one than their mere exercise. With that view let him who speaks in a strange tongue add a prayer, in order that he may proceed to interpret.

14 For, if I pour out prayer in a tongue unknown to myself, I have a spiritual consciousness of praying, but my intelligence remains barren.

15 What then should I aim at?—surely to pray

I will pray with the understanding also : I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest ?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all :

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding : howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people ; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not : but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad ?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all :



with my spirit, but to pray also intelligently ; to utter praise with my spirit, but that too, intelligently. For, suppose thou art uttering a benediction with thy spirit, how shall he who is in the ungifted position, say the Amen at the end of thy thanksgiving, being ignorant what it is thou art saying? Thy thanksgiving of course may be all right, but thy neighbour is not edified. I thank God, I have the gift of tongues more \* largely than you all. Yet in church I would rather speak half a dozen words intelligently, that I may instruct others also, than any number in an unknown tongue.

Brethren, be not children in understanding—in vice be babes, but in understanding be full-grown. Take an illustration of a further point from the Old Testament: its words are, ‘By men of strange tongue and by lips of a strange race will I speak to this people; and for all that they will not heed Me, saith the Lord.’ This shews that these strange tongues are meant to impress not the believer, but the unbeliever; whereas the gift of inspiration speaks not to these latter, but to those former. Suppose then, your entire Church met in assembly, and all are speaking with strange tongues; and then any of the ungifted or the unbelievers come in and hear what goes on, will they not set you down as raving? But if all are exercising the gift of inspiration, and there comes in an unbeliever or one ungifted, he is at once arrested all round by

25 And thus are the secrets of his heart made manifest ; and so, falling down on *his* face, he will worship God, and report that God is in you of a truth.

26 How is it then, brethren ? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course ; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church ; and let him speak to himself and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches : for it is not permitted unto them to speak : but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home : for it is a shame for women to speak in the church.

25 conviction and exposure; the secrets of his own \* heart are revealed to him. Down he then falls upon his face in adoration of the Searcher of hearts, thus expressing his sense of God's presence among you as a fact.

26 What then brethren remains?—When you are assembling, each with a strain of praise, of teaching, of revelation ready, with a strange tongue or its interpretation on your lips, the golden rule is,  
27 Let all things be done to edification. Suppose utterances in a strange tongue are given; limit such to two or three at most, and that in turn; and then let there be one to interpret following  
28 them. But if there be no one qualified to do so, let silence in church then be kept, each speaking  
29 only to himself and to God. So of the inspired speakers; let them likewise be two or three, and  
30 let the others judge their relative value. But if a revelation occurs to another sitting by, let the  
31 former speaker give way. For thus you may all exercise your inspiration one at a time, that so all may learn, and all receive encouragement.  
32 And indeed there must be a subjection of the spirit within every such prophet to the whole  
33 class. Otherwise disorder would result—adverse to Him who is pre-eminently a God of peace; and such is the rule in all the Churches of the  
34 saints. Also for the women in them to keep silence; for they have no permission to speak, but to be in subjection, as the Old Testament  
35 enjoins. But if they wish to learn anything, let

36 What ! came the word of God out from you ? or came it unto you only ?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

#### CHAPTER XV

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand ;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures ;

4 And that he was buried, and that he rose again the third day according to the scriptures ;

5 And that he was seen of Cephas, then of the twelve :

6 After that, he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James ; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

them ask their own husbands afterwards at home ;  
for it is unseemly for a woman to speak in church.  
36 Why behave as if you were the original source  
of the Word of God, or as if to you alone it had  
37 found its way ? If any one among you claims  
to have inspiration or any spiritual gift, let him  
recognize what I now write to you as enjoined  
38 by the Lord Himself. But if any one persists in  
39 ignorance—it matters little if he do so. To sum  
up then, brethren, aspire to the gift of inspiration,  
and forbid not the exercise of that of tongues ;  
40 only let all be done with seemliness and good  
order.

15 Now, brethren, I proceed to declare to you the  
same gospel with which I evangelized you. You  
2 received it ; you stand fast in it ; and, if you  
adhere to its tenour as I preached it to you,  
salvation is so far yours ;—otherwise your Christian  
3 profession is in vain. For I delivered to you  
among primary truths what I also received, viz.  
that Christ died on behalf of our sins, as the  
4 Scriptures witness ; and was buried and rose on  
5 the third day, as the Scriptures witness ; was seen  
6 by Peter, then by the Twelve ; and was seen after  
that by above five hundred brethren at once ; of  
whom the majority survive to this present time,  
7 but some death has overtaken. After that He  
was seen by James ; after that by all the apostles.  
8 Last of all He was seen by me also, as though the  
9 abortive member of the group. For I indeed am  
the meanest of the apostles, and unworthy of the

10 But by the grace of God I am what I am : and his grace which *was bestowed upon me* was not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ?

13 But if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God ; because we have testified of God that he raised up Christ : whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised :

17 And if Christ be not raised, your faith *is* vain ; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order ; Christ the firstfruits ; afterward they that are Christ's, at his coming.

name, because I persecuted the Church of God.  
10 But by the grace of God I am what I am, and  
that grace of His extended to me was not lost  
upon me. Nay, I exerted myself far more than  
any of them ; or rather, not I, but the grace of  
11 God given to help me. But whether I or they  
proclaim it, such is the truth proclaimed by us,  
12 and such the truth believed by you. But if its  
subject be Christ—that He is risen from the dead,  
how is it that some among you assert that there  
is no such thing as a resurrection of the dead ?  
13 For if there be no such thing, then is Christ not  
14 risen. But if Christ be not risen, vain is then  
the thing we preached, vain also is your belief  
15 in it. Nay more, we are found guilty of false  
witness in regard to God, that He raised the  
Christ, whom He raised not, if, as it now seems,  
16 the dead are not to rise. For if the dead are not  
17 to rise, then neither is Christ risen. And, if  
Christ be not risen, vain is your belief ; you are  
18 yet in your sins. It follows too, that those fallen  
asleep in Christ are lost.  
19 If in this life we have had a hope in Christ  
and only a hope ; then, that hope failing, we are  
20 most miserable of all men. But instead of all  
this, Christ, as a fact, is risen from the dead, and  
21 become the first-fruit of them that sleep. For,  
since by man came death, by man came also the  
22 resurrection of the dead ; for as in Adam all die,  
23 even so in Christ shall all be made alive. But  
each in his own order : Christ the first-fruit.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all ? why are they then baptized for the dead ?

30 And why stand we in jeopardy every hour ?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? Let us eat and drink, for to morrow we die.

33 Be not deceived : evil communications corrupt good manners.

34 Awake to righteousness, and sin not ; for some have not the knowledge of God : I speak *this* to your shame.



afterwards they that are Christ's at His coming:  
24 and then the end! when He shall have delivered  
up the kingdom to God the Father, after exting-  
guishing all other rule, authority and power.  
25 For Christ must reign, until He has put down all  
26 His enemies under His feet, and of these the last  
27 enemy to be extinguished is death; for God will  
then have put in subjection all things under His  
feet. But when we are told that all things are  
put in subjection under Him, it is clearly with  
28 the exception of God who so subjects them. But  
when that subjection of all things is completed,  
then shall the Son also be made subject to the  
Father who subjected all else to Him, that God  
29 may be all in all. But to return to the resurrec-  
tion question:—if the dead after all are *not*  
raised, how can we understand their position who  
are baptized on behalf of the dead, or what  
30 possible ground is there for that practice? Con-  
sider again *our* position.—Why should we risk  
31 our lives at every moment? For I declare—as  
truly as I exult over you, brethren, as my achieve-  
ment in Christ Jesus our Lord—I look death in  
32 the face every day. On mere human calculation  
what could be my inducement to face brute  
violence, as I did, at Ephesus? Rather, if there  
is no resurrection, then 'let us eat and drink, for  
33 to-morrow we die.' But be not misled—'virtuous  
characters are ruined by vicious conversation.'  
34 Rouse you, then, from such influences to a sense  
of duty, and not go on in sin. A downright

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool! that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are

ignorance of God possesses some of you—to your shame I say it.

35 But some caviller will say, ‘how are the dead raised, and in what body are they to appear?’—  
36 a senseless cavil; for the very seed thou sowest  
37 comes not to life except first it die; and in thy sowing, not the plant-form that is to be is sown, but a naked grain, maybe of wheat, maybe of  
38 another grain. But God gives it a plant-form at His pleasure, and to each various seed a form of  
39 its own. Then again, every species of flesh is not the same; but men are of one species, beasts of  
40 another, fish of another, birds of another. Again, compare celestial bodies with terrestrial. How different the glory of the former from that of the  
41 latter! The sun has one glory, the moon another, the stars yet another—why, even star differs  
42 from star in glory. This diversity illustrates the resurrection of the dead. The body is sown in  
43 corruption, it is raised in incorruption; it is sown in vileness, it is raised in glory; it is sown in  
44 weakness, it is raised in power; it is sown an organ of the soul merely, it is raised an organ of the spirit; and if in that former state the body is  
45 real, so is it also in this latter. And so Scripture hath it, ‘the first Adam became a living soul,’  
46 Christ, the last Adam, a life-giving spirit. Yet not first is that which is of spirit, but that which is of soul merely; then afterwards that which is  
47 of spirit. The first man is of earth, earthly; the  
48 second man is the Lord from heaven. As is the

earthly : and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery : We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where *is* thy sting ? O grave, where *is* thy victory ?

56 The sting of death *is* sin ; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

## CHAPTER XVI

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of

earthly man, such are they that are earthly; and  
as is the heavenly man, such are they that are  
49 heavenly; and just as we bore once the image of  
the earthly, we shall also bear the image of the  
50 heavenly. But notice this, brethren:—flesh and  
blood cannot inherit the kingdom of God, neither  
51 does corruption inherit incorruption. Mark this  
—a mystery this, which I tell you of: We shall  
52 all—I do not say, sleep, but be changed—in a  
moment, in the twinkling of an eye, at the last  
trump: for the trumpet shall sound, and the  
dead shall be raised incorruptible, and we too  
53 shall be changed. For this corruptible must put  
on incorruption, and this mortal must put on  
54 immortality. So when this corruptible shall have  
put on incorruption, and this mortal shall have  
put on immortality, then shall be brought to pass  
the saying that is written, ‘Death is swallowed  
55 up in victory.’ O death, where is thy sting? O  
56 grave, where is thy victory? Of course, the sting  
of death is sin, and the strength of sin is the  
57 law. But thanks be to God, who giveth us the  
victory through our Lord Jesus Christ.

58 Wherefore, my beloved brethren, be steadfast,  
unshaken in your belief, abounding in the work  
of the Lord evermore, as knowing that your  
labour is not vain in the Lord.

16 And now, to come to the collection for the  
saints’ needs—take the same course as I have  
given direction for to the churches of Galatia.

2 On the first day of every week let each of you

you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia : for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whither-soever I go.

7 For I will not see you now by the way ; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you without fear : for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him : but conduct him forth in peace, that he may come unto me : for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren : but his will was not at all to come at this time ; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

lay up in store by him as his means have been prospered, to avoid the collections being then to  
3 make when I am with you. And when I am come, the men whom your choice approves I will despatch with credentials to convey your liber-  
4 ality to Jerusalem. And if it be worth while for me also to make the journey, with me they shall  
5 make it. Now I am coming to you when I have gone through Macedonia ; for through Macedonia  
6 I am to go. Then with you perhaps I will make a stay or even pass the winter ; that none other than you may forward me, whatever my further  
7 destination may be. For I am unwilling just now to pay you a passing visit only ; as I hope to make some stay with you, if the Lord permits it.  
8 I will tarry, however, at Ephesus until Pentecost ;  
9 for I see a great opening there, calling for energy ;  
10 although the adversaries too are many. Next, if Timothy comes, see that his reception by you may be reassuring, for he is as fully devoted to  
11 the work of the Lord as I am myself. So let no one undervalue him, but forward his return in peace, that he may rejoin me ; for I look for him with the brethren.

12 Further, as regards our brother Apollos, I urged him much to come to you now with the brethren. Yet, all things considered, he did not choose to come now, but he will, when circum-  
13 stances favour. Now, keep your eyes open, stand  
14 firm in the faith, shew yourselves men, be unflinching. Let all you do be done in charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us* and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus and Timotheus.



15 One word of advice, brethren ;—you know the household of Stephanas, that it was the first which Achaia yielded, and self-devoted since to  
16 the service of the Christian body : I want you to shew in your turn all deference to such, and to  
17 every sharer in their labours and toils. I rejoice in the actual presence of Stephanas, Fortunatus and Achaicus ; because the lack of your society is  
18 made up to me by theirs. For my spirits were cheered by them, and so will yours be too.  
19 Therefore shew all consideration to such worthy persons. Greeting to you from the Churches of Asia, much greeting to you in the Lord from Aquila and Priscilla with the Church that meets  
20 at their house. Greeting to you from all the  
21 brethren. Salute one another with a kiss of sanctity. My own greeting, finally, in mine own  
22 hand, PAUL (signed). If any one love not the Lord Jesus Christ, let him be accursed. ‘Lord  
23 come’ is our watchword. The grace of the Lord  
24 Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.



# ST. PAUL TO THE CORINTHIANS

## SECOND EPISTLE

### INTRODUCTORY

*IN this Epistle St. Paul associates Timothy with himself, as joint author of it (ch. i. 1). It was certainly written at some of the Macedonian Churches in the latter part of the year 57 A.D., when the Apostle was passing through on his way to Corinth. Thus both the Epistles to this Church would be written in the same year. Timothy had been sent to Corinth (1 Cor. iv. 17, cf. xvi. 10), and had rejoined St. Paul, probably in Macedonia, after having visited (as he almost certainly did) that city. We learn from 2 Cor. vii. 6, 7, that Titus also had been sent later to the same city by St. Paul, and had brought him news of the reception of his first Epistle there, together with tidings of the Church there generally. His rejoining the Apostle seems to have been the occasion which called forth this second Epistle. The statement in the appended postscript that it 'was written from Philippi' is, however, doubtful; and some other Macedonian city seems on the whole more likely.*

*Such a remarkable change of tone, from kindly encouragement and commendation to asperity and self-vindication, occurs after the close of ch. ix., as to lead to the notion that some disquieting news reached the Apostle at that point of his letter, and moved him to vigorous assertion of his authority against those at Corinth who disparaged it.*

## The Second Epistle of PAUL the Apostle to the CORINTHIANS

### CHAPTER I

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia :

2 Grace *be* to you and peace, from God our Father and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer : or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life :

## ST. PAUL TO THE CORINTHIANS

### SECOND EPISTLE

1 Paul an apostle of Jesus Christ by divine ap-  
pointment, and Timothy our brother, to the  
Church of God now in Corinth, including there-  
2 with all the saints now in all Achaia: Grace be  
yours and peace from God our Father and the  
3 Lord Jesus Christ. May that sacred Name be  
blessed—the Father of compassion, the God of all  
4 consolation! He, in our every affliction, comforts  
us, that we may supply to those similarly afflicted  
5 the consolation we derive from Him. For, as the  
sufferings of Christ come home to us in full mea-  
6 sure, so through Him abounds our solace too. If  
therefore we are afflicted, it is for your comfort  
and salvation, wrought in you through patient  
endurance of these very sufferings which we share,  
—so our hopes on your behalf are assured: or, if \*  
we are comforted, that is equally for your comfort  
7 and salvation; since we know that, as you share  
8 the sufferings, so the consolation too. Indeed, as  
regards the affliction which befell us in Asia, we  
would not have you ignorant how acutely we felt  
its weight—so oppressive, so over-powering, that  
9 we gave up hopes of living through it,—indeed

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead :

10 Who delivered us from so great a death, and doth deliver : in whom we trust that he will yet deliver *us* ;

11 Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge ; and I trust ye shall acknowledge even to the end ;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* our's in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit ;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.

17 When I therefore was thus minded, did I use lightness ? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay ?

18 But *as* God *is* true, our word toward you was not yea and nay.

had made up our minds that death was to be our portion. It was a lesson that we should rely not on ourselves, but on the God who raises to life the  
10 dead. For from such straits of death He rescued us, rescues us now, and will, we firmly hope, rescue  
11 us yet; while you co-operate on our behalf by supplication. So shall the mercy obtained for us by many intercessors call forth thanksgiving on  
12 our behalf from as many. For indeed, the one thing I have to boast of is the witness of my conscience, that my behaviour in the world and more conspicuously towards yourselves, was marked by holiness and godly sincerity; not relying on carnal \*  
13 wisdom, but on divine grace. For I only write just what meets the eye in reading—nothing else—or rather just what you instinctively recognize as true, and I trust will so recognize to the end.  
14 For so you did indeed recognize us—or some of you did—already; that we should be your ground of elation, as you also ours, in the great future Day of our Lord Jesus.

15 And in this mutual confidence my wish was to have come to you earlier, that you might have  
16 had a double benefit in my going on through you to Macedonia, and returning from thence to you, and so being forwarded by you towards Judæa.

17 This then being my acknowledged wish, can you \* tax me with any levity of purpose? Can you say that my plans shift with a carnal inconstancy, and that ‘aye aye’ is my first resolve, and ‘no no’  
18 my next? As God is true, our words to you

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God ;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that, to spare you, I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy : for by faith ye stand.

## CHAPTER II

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me ?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice ; having confidence in you all that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears ; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part : that I may not overcharge you all.



19 never hover between 'aye' and 'no.' Take the proclamation of Jesus Christ as the Son of God among you by us—I mean myself, Silvanus and Timothy. There was no 'aye' and 'no' by turns about it; but in Himself our universal  
20 affirmative stands fixed. For in Him the countless promises of God are affirmed at once and ratified—'aye' first and 'Amen' last—that God  
21 may be glorified through our agency. So then He who now confirms us and you together in Christ,  
22 as He first anointed us, is God; He also sealed us as His own, and gave us the voucher of His Spirit  
23 in our hearts.—Why did I not then come to Corinth?—I will tell you, invoking God upon my  
24 soul, if I speak falsely:—it was *to spare you*. Not as though we claim to domineer over your faith; nay, so far from it, we only augment your joy. For on your faith your whole *status* depends.

2 Besides, I had made up my mind to this, that  
2 my next visit to you should not be painful. For if I pain you, pray who is there to gladden me but  
3 those very persons whom I pain? Indeed, I wrote that very passage of rebuke, that I may not, when I come, feel pain where I ought to find joy; feeling sure of you all, that my joy is the joy of you all.  
4 It was indeed in much distress and depression of spirits and with my eyes full of tears that I wrote; not to cause you pain, but to prove to you the  
5 large measure of love which I bear to you. And, if one there be whose offence caused the pain, he caused it, I will not say to me, but in a measure

6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also : for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ ;

11 Lest Satan should get an advantage of us : for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother : but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish :

16 To the one *we are* the savour of death unto death ; and to the other the savour of life unto life. And who *is* sufficient for these things ?

17 For we are not as many, which corrupt the word of God : but as of sincerity, but as of God, in the sight of God, speak we in Christ.

—for I would not be too hard upon him—to all  
6 of you. Sufficient for the one I mean is the cen-  
7 sure visited on him by the community, for you  
now to reverse it by forgiving and encouraging  
him, for fear he be overwhelmed by inordinate  
8 anguish. Therefore I now exhort you to ratify  
9 towards him your kindness. For indeed my motive  
in writing was to make this a test case of your  
10 entire obedience. That settled, whomsoever you  
receive to grace, so do I. And indeed any act of  
grace on my part, if I have shewn any, is on \*  
11 your account, as representing Christ, and to pre-  
vent Satan's getting the better of us; for we know  
his artifices full well.

12 But on reaching the Troad region in my preach-  
ing tour, and finding a door of mission work opened  
13 in the Lord, I felt restless and dispirited at not  
finding there Titus my brother. And so, bidding  
14 them farewell, I set off for Macedonia. Now then,  
I thank God that He ever makes us grace His  
triumph in Christ, and diffuses the perfume of the  
knowledge of Himself by our means, wherever we  
15 go. Because we waft to God an incense of Christ  
16 alike in the saved and in the perishing—in these  
last an odour of death to bid them die, in those  
former one of life to make them live. And with  
these awful issues in view, who is really qualified?  
17 For we are not like so many who water-down  
the word of God; but in its native purity,  
as God gives it, before Him in Christ we declare  
it.

## CHAPTER III

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle, written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to Godward:

5 Not that we are sufficient of ourselves to think any thing, as of ourselves; but our sufficiency *is* of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;

8 How shall not the ministration of the Spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

3 'What! Beginning again to commend ourselves?' you will say. Or perhaps you think we need, as some really do need, testimonial letters  
2 to you or from you? On the contrary, we have such a document in yourselves, written on our  
3 hearts for all mankind to know and read. Unmistakeably you are an autograph of Christ—mere ministerial agency being ours—written, not with ink, but with the Spirit of the living God; not on tablets of stone, but tablets of flesh—the heart \*  
4 itself. This then shews the sort of confidence  
5 we have through Christ towards God. Not that we are qualified to ascribe anything of ours to ourselves as the source of it; no, but our qualification is from God, who has actually qualified us  
6 as ministers of a new covenant—one not of letter, but of spirit; for the letter puts to death but the  
7 spirit brings to life. But, if a glory was shed on that ministry of death engraved in letters on stones; so that the Israelites could not fix their  
8 eyes on Moses' face, owing to that glory, evanescent  
9 as it was; how much more shall glory rest on the  
10 ministry of the spirit! For, if the ministry of condemnation was a glory, much more is the ministration of righteousness transcendent in  
11 glory. Indeed the glory which invested the former loses its reality in this point of view—I mean, as compared with the surpassing glory of  
12 the latter. For if the transitory has a relative glory, much more is the permanent absolutely glorious. With such a hope then in view, we throw

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished :

14 But their minds were blinded ; for until this day remaineth the same vail untaken away in the reading of the old testament ; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit : and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

#### CHAPTER IV

THEREFORE, seeing we have this ministry, as we have received mercy, we faint not ;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully ; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost :

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out

13 off all reserve—unlike Moses, who veiled his face,  
to prevent the Israelites from watching the evan-  
14 escence of its transitory radiance. But there was  
a resisting medium within them, of stony hard-  
ness.—Why, to this very day the very same veil,  
in the reading of the Old Testament, remains  
unremoved—because only in Christ is it done  
15 away—so that to this day, when Moses is read, a  
16 veil hangs on their heart. But let that heart once  
turn to the Lord, and the veil is stripped off. Now  
17 that Lord of the Old Testament is the Spirit of the  
New; and where the Lord's Spirit is, there is no  
18 bondage of the letter. And so we all, as with face  
unveiled we reflect the Divine Glory, are being trans-  
formed into the original—from a reflected glory  
to a real one—a result due to the Lord the Spirit.

4 This being so, we who have this ministry,  
mercifully vouchsafed as it is, flinch not under  
2 its burden. We renounce every clandestine course  
as a slur upon it. We stoop not to artifice, nor  
tamper with the Divine Message; but by a bold  
display of the truth we commend ourselves to every  
3 human conscience in God's sight. But, if there  
is any veil over our Gospel, it is only to those  
4 perishing in their sins—those in whom the god of  
this world has blinded their faithless hearts, to  
eclipse for them the gospel-radiance of Christ's  
5 glory, who is the image of God. For it is not  
ourselves whom we preach, but Christ Jesus as  
Lord, and ourselves as your servants for His sake.  
6 God indeed, who bade light shine out of darkness,

of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed ; *we are* perplexed, but not in despair ;

9 Persecuted, but not forsaken ; cast down, but not destroyed ;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken ; we also believe, and therefore speak ;

14 Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not ; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory ;

18 While we look not at the things which are seen,



is the same who shone in our hearts, radiating there the knowledge of His glory in the person  
7 of Jesus Christ. But this treasure of grace we hold in mere potsherd vessels, that its all-surpassing energy may be clearly God's own, and  
8 not due to us. On every side afflicted but not  
9 crushed, perplexed but not resourceless, persecuted but not abandoned, struck down but not with  
10 mortal blow, we ever carry about in the body the dying pains of Jesus, that the life of Jesus too \*  
11 may in our same body be verified. We, I say, yet living, are being at every moment given up to death for His sake, that His life also may in our  
12 mortal frame be unfolded; so that death does its  
13 work in us, while life does its work in you. But still, holding fast the same spirit of faith which the text expresses, 'I believed and therefore I spake,' we also believe, and that faith prompts  
14 our utterance; being sure that He who raised up the Lord Jesus will also raise us up with Jesus, \*  
15 and present us with you. For you are the object of all our efforts; in order that this our grace of office, multiplied into all the more followers, may redound in thanksgiving to the glory of God.  
16 Therefore, I say, we flinch not; but, even though our outward man be wearing out, yet the inward  
17 man is every day being renewed. For the momentary trifle of affliction which we endure wins for us a solid treasure of eternal glory  
18 incalculable and immeasurable; our aim being not the seen, but the unseen; for what is

but at the things which are not seen : for the things which are seen *are* temporal ; but the things which are not seen *are* eternal.

#### CHAPTER V

FOR we know, that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven :

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord :

7 (For we walk by faith, not by sight :)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it* be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men ; but we are made manifest unto God ; and I trust also are made manifest in your consciences.

seen is temporary, while what is not seen is eternal.

- 5 For we know that, if our tent-dwelling here on earth is struck, a structure raised by God is ours, a house of no mortal fabric, eternal in the heavens.
- 2 Indeed, while inmates here, we sigh with longing for our further housing in that heaven-born
- 3 mansion; if—that is—it finds us still in fleshly
- 4 vesture, and not stripped of it. For while we are in this tent, we groan beneath its load, because our desire is not to put off, but further to put on; that so our mortal part may be
- 5 absorbed in larger life. This is indeed the very end for which God has constituted us, with His
- 6 Spirit given us in earnest of assurance. Therefore we always rest assured; and, in view of the fact that, while domiciled in the body, we are
- 7 exiled from the Lord, (as those who walk by faith
- 8 not by sight,)—although we rest, I say, assured; yet our choice would be rather to be exiled from
- 9 the body and domiciled with the Lord. And therefore our one ambition is, whether so domiciled or
- 10 so exiled, to be all that He would have us. For we must all appear before the judgment-seat of Christ, that each may receive what he has earned in the body; just as he has acted, whether for good or for evil.
- 11 Bearing in mind then the awfulness of the Lord, we seek to win men to salvation. But to God what we are and do is manifest all along, and, I trust, to your own consciences likewise.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God ; or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us : because we thus judge, that if one died for all, then were all dead ;

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature : old things are passed away ; behold all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us : we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin ; that we might be made the righteousness of God in him.

- 12 Don't think we are in this again commending \*  
ourselves to you:—no, we only give you a fair  
ground of upholding our claims against those  
who advance their own with seeming plausibility  
13 but real insincerity. — Demented perhaps you  
think us? If we are, it is for God. In our  
sober senses are we? Well then, it is for you.  
14 For our constraining motive is Christ's love;  
adopting as an axiom that, if on behalf of all  
15 One died, then in Him all died: also on behalf  
of all He died in order that their life, while they  
live, should be no longer for themselves, but for  
16 Him who died for them and rose again. It  
follows then that henceforth our estimate of a  
person is no longer by a natural standard. Why,  
if by such a standard we have estimated even  
Christ, yet our estimate of Him too has wholly  
17 altered now. Accordingly, if a person be in Christ  
he is created anew: old things are passed away  
in him and behold! all things are become new.  
18 But all things are of God who reconciled us to  
Himself through Jesus Christ, and gave to us  
19 (Apostles) the ministry of that reconciliation: in  
effect, God was in Christ reconciling the world to  
Himself, not imputing to them their trespasses, and  
20 lodging in us the message of that reconciliation. On  
Christ's behalf then we are ambassadors, as though  
God were pleading through us, we entreat you on  
21 behalf of Christ, to be reconciled to God. Him who \*  
knew not sin He made to be sin on our behalf, that  
we might be made the righteousness of God in Him.

## CHAPTER VI

WE then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and behold, we live; as chastened, and not killed;

10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with un-

6 And you we exhort, as co-operating with God,  
that you receive not His grace in vain :—why, His  
2 own words are,

In a time accepted I listened to thee,

And in a day of salvation I succoured thee.

See then, the time specially accepted, salvation's  
3 own day, is now. In so doing we avoid all  
occasion of offence, that there be no reproach on  
4 our ministry ; nay, we establish our character as  
God's ministers in every way, in great endurance,  
5 in afflictions, in necessities, in distresses, in blows,  
in imprisonments, in public tumults, in toils, in  
6 sleeplessness, in hunger-spells, in purity, in know-  
ledge, in longsuffering, in kindness, in the Holy  
7 Spirit, in love unfeigned, in the word of truth, in  
the power of God ; wearing the armour of right-  
8 eousness both right and left, amidst honour and  
disgrace, amidst ill report and good report, as  
9 impostors and yet true, as obscure yet widely  
recognized, as dying yet, behold, we survive, as  
10 chastened yet not killed, as saddened yet always  
rejoicing, as poor yet enriching many, as having  
nothing and yet possessing all things.

11 Towards you, O Corinthians, we stint not our  
12 utterance, we narrow not our heart. It is not in  
us that you find what checks you, but only in your  
13 own restricted sympathies. So now, to requite me  
in kind (I say it as to my children,) do you shew  
14 a similar breadth of feeling. Shun ill-assorted  
unions with unbelievers ; for what partnership  
has the righteous with the lawless, what fellow-

believers : for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ?

15 And what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ?

16 And what agreement hath the temple of God with idols ? for ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in *them* ; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing* ; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

## CHAPTER VII

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us ; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you* ; for I have said before, that ye are in our hearts to die and live with *you*.

4 Great *is* my boldness of speech toward you, great *is* my glorying of you : I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side ; without *were* fightings, within *were* fears.



15 ship has light with darkness, what harmony is  
between Christ and Belial, what share has the  
16 believer with the unbeliever? Moreover, what  
mutual agreement is possible between the temple  
of God and idols, for it is a living God whose  
temple you are? Witness His own words, 'I  
will dwell in them and walk in them, and will be  
17 their God and they My people,' wherefore,

Come forth from the midst of them and separate  
yourselves,

Saith the Lord,

And touch not what is unclean ;

And I will accept you,

18 And be your Father,

And ye My sons and daughters,

Saith the Lord Almighty.

7 With such promises then to cheer us, my  
beloved, let us purify ourselves from every defile-  
ment of flesh and spirit, and bring holiness to  
perfection in the fear of God.

2 Find room for us then in your hearts : none of  
you did we injure, no one did we victimize, no  
3 one did we over-reach. I am not saying it as  
finding fault ; for I have said before, that you are  
4 in our hearts, for life or death together. There-  
fore great is my outspokenness towards you ;  
great the pride I feel in you ; I am filled with the  
comfort which you yield ; I am transported with  
5 that joy in every affliction that befalls us. For,  
as an instance, when we arrived in Macedonia our  
weary frame found no respite :—affliction on the

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus ;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me ; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent : for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance : for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of : but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge ! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort : yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

contrary all round, contentions without, alarms  
6 within. But He who comforts the down-hearted  
—God, I mean—comforted us by the arrival of  
7 Titus; and not by merely his arrival, but by the  
comfortable feeling which filled him on your  
account; as he reported to us your longing, your  
repining, your warm feeling on my behalf—a yet  
8 more lively source of my joy. Because even if I  
did sadden you by my former letter, I now feel no  
regret, even though I felt it at the time—for I  
see that same letter gave you pain, although only  
9 momentarily. But my present joy is, not that  
you suffered, but that the suffering issued in re-  
pentance; for the religious compunction you felt  
ensured you against any penal severity from us.  
10 Indeed, such religious compunction becomes in  
effect repentance to salvation, leaving nothing to  
regret; whereas the mere worldly feeling results  
11 in death. For, look you, this religious compunc-  
tion which you felt, what earnestness it wrought  
you up to,—nay, what self-exculpation, indigna-  
tion, alarm, what longing eagerness, what zeal for  
right and readiness to avenge wrong! In every  
way you have come out unsullied in this business.  
12 So then, if I *did* write to you, I wrote not for the  
sake of the injurer nor yet of the injured; but to  
bring out clearly your earnest support of our  
13 authority in the sight of God. That accounts  
for the comfort we now feel; and besides this  
solace, there was the supreme joy we derived from  
the gladness of Titus, and the way in which his

14 For if I have boasted any thing to him of you, I am not ashamed ; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoyce, therefore, that I have confidence in you in all *things*.

## CHAPTER VIII

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia ;

2 How that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power, *they were* willing of themselves ;

4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

14 spirits were cheered by you all. Be sure that in any high opinion of you which I expressed to him I have not been disappointed; but as every word we addressed to you was truthful, so that high opinion we expressed to him was amply verified.

15 Indeed his feelings towards you are exuberant, as he calls to mind the submissiveness you all shewed, and with what a tremor of apprehension

16 you received him. I am glad therefore to express my attitude of perfect reassurance as regards you.

8 We inform you next, brethren, of the divine grace manifested among the Churches of Macedonia; that in a great trial of affliction joy yet predominates among them, and their deep-down poverty has overflowed into a wealth of liberality.

3 For I can attest that up to their power, aye and beyond it, they came forward as volunteers;

4 earnestly appealing to be allowed to contribute to the bounty, and to go shares in the relief-  
5 agency for their fellow Christians. Nor did they limit their gift to our expectations—rather they gave first themselves to the Lord and to us, as  
6 God disposed them. This led to my urging Titus that, as he had begun, so he would finish up  
7 among you also this work of beneficence. Well then, as in all respects you are exemplary; in faith, in powers of discourse, and discernment, and in all earnestness, and in the love you bear to us, try in this beneficent work to be equally so.

8 Don't understand me as commanding, but only making the zeal of others a means of proving the

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice : for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing *of it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened :

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want : that there may be equality :

15 As it is written, He that *had gathered* much had nothing over ; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation ; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches ;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind :

9 genuineness of your affection likewise. For you know the graciousness of our Lord Jesus Christ, in that, although He was rich, yet for your sakes He became poor, that you through His poverty  
10 might be rich: so that I only offer advice in this, as in a matter in which you are interested; inasmuch as you took the lead of them a year ago not  
11 only in doing but in willing to do. So now finish up the doing likewise; and to match that forwardness of willing, let there be a completion  
12 according to your means; for where there is that forwardness to begin with, according to what a man has he is accepted, not in regard to what he  
13 has not. Don't think that I am putting pressure  
14 upon you, to let others off easily; no, I want to equalize it; your abundance at the present moment meeting their shortcoming, that their abundance may in turn meet your shortcoming;  
15 so as to be equal all round; as in the scriptural instance, 'He who gathered much had no excess, and he who gathered little no defect.'

16 But I thank God for bestowing on Titus that  
17 same heart-felt zeal for you. He undertook, to be sure, my commission; but, as already too zealous to need it, he went off to you on his own  
18 account. And with him we sent that brother whose praise in Gospel work all the Churches  
19 echo; nay more, who was elected by the Churches to travel with us in this work of beneficence, which I had to administer; in behalf of the Lord's own honour and to show our forwardness. \*

20 Avoiding this, that no man should blame us in this abundance which is administered by us :

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do inquire* of Titus, *he is* my partner and fellowhelper concerning you : or our brethren *be inquired of*, *they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them and before the churches the proof of your love, and of our boasting on your behalf.

## CHAPTER IX

FOR as touching the ministering to the saints, it is superfluous for me to write to you :

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago ; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf ; that, as I said, ye may be ready :

4 Lest haply, if they of Macedonia come with me and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice



- 20 For it was incumbent on us to guard against any reflection on this largess and our administration  
21 of it; since we have an eye to character not only \* in the sight of the Lord, but in that of men.
- 22 With them too we send that brother of ours, well approved by us often in many matters for his zeal, but now even much more zealous, owing to the entire confidence which he feels in you.
- 23 Whether about Titus then any question be raised : —he is my partner and coadjutor on your account; or about our brethren;—they are emissaries of Churches, and do honour to their
- 24 Saviour. Now then, for the proof of your charity and of the high opinion I expressed concerning you—manifest it to these brethren in the face of the Churches.
- 9 To be sure, as regards the duty of ministering to the saints, my writing to you is superfluous; 2 knowing, as I do, your forwardness, and making it my boast on your behalf to the Macedonians, that Achaia has been ready since last year; and your zeal has had a rousing effect on most of them.
- 3 But I send the brethren, that the high character we gave you may not break down in this particular; that you may prove yourselves, as I told them, 4 ready; for fear, in case some Macedonians come with me and find you unprepared, we should take shame to ourselves—to say nothing of you—through this very assurance which I expressed. \*
- 5 This is why I felt bound to charge these brethren to reach you before I came myself, and so ensure

before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

beforehand the complete readiness of that bounty of yours already announced ; yet preserving its 6 character of a bounty and not as extorted. But mind this, he that sows sparingly shall reap also sparingly, and he that sows bountifully shall reap 7 also bountifully :—each then as his heart prompts him, not as a painful sacrifice, or because he must ; 8 for God loveth a cheerful giver. And God is powerful to fill you to overflowing with every grace ; that you may find yourselves fully competent to meet every call from whatsoever quarter, 9 and overflow into every good work : even as it is written,

He scattered broad-cast, he gave to the poor,

His beneficence abides for ever.

10 So shall the Great Provider of seed to sow and \* bread to eat supply and amplify what you are now sowing, and multiply the proceeds of your dutiful 11 effort : so shall you be richly endowed for every such act of bounty as fructifies through us in 12 thankfulness to Him. For, let me add, your discharge of this public duty not only tends to supply the needs of the saints, but beyond that redounds 13 in a full flow of gratitude to God. With the proof of this ministering service before their eyes, they glorify Him for your subjection to the rule of Christ's gospel which you profess, and for your liberality in contributing for their benefit and 14 that of all. They glorify Him also by their prayers on your behalf, as shewing how they long for you, because of this surpassing instance of His

## CHAPTER X

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you :

2 But I beseech *you*, that I may not be bold, when I *am* present, with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh :

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds ;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance ? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed :

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful ; but *his* bodily presence *is* weak, and *his* speech contemptible.

15 grace vouchsafed upon you. Aye, and thanks be to Him for His inexpressible boon.

[Here occurs a marked change in the tenour and spirit of the Apostle's letter.]

10 Next, I Paul in person urge you, by the meekness and gentleness of Christ—I, who make so mean a figure close at hand and shew such a bold  
2 front at a distance; and beg you that I may not have when present to shew a bold front against some—a stand which I rather reckon on having to make—who regard us as actuated by secular  
3 motives. For, although we move in the secular  
4 sphere, our warfare has no secular objective; and indeed our service-weapons are not secular, but powerful for God to the overthrow of hostile positions. With them we demolish sophistry, and  
5 reduce every stronghold which would tower above the knowledge of God; and thus carry captive every conceit of man into submission to Christ;  
6 fully prepared as we are to avenge every case of disobedience, when once your obedience is secured.  
7 Is it personal qualities you regard? Then consider: if any one presumes on his being Christ's, it might, I think, reasonably occur to him that  
8 we are just as much Christ's as he. If too, I should venture on broader self-assertion as regards our God-given authority—given to build you up, not pull you down—I need fear no discredit of my  
9 claim. But I forbear, that I may not seem to  
10 work on your fears through my letters: 'for his letters,' some one says, 'are weighty and formid-

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves : but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you : for we are come as far as to you also in *preaching* the gospel of Christ :

15 Not boasting of things without *our* measure, *that is*, of other men's labours ; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

## CHAPTER XI

WOULD to God ye could bear with me a little in *my* folly : and indeed bear with me.

2 For I am jealous over you with godly jealousy : for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

able, but his personal appearance is feeble, and  
11 his address is beneath contempt.' Such an one  
would do well to consider that, what we are in  
word on paper when absent, that same will we be  
in act when present.

12 Of course we don't presume to class or compare  
ourselves with certain self-accredited persons,  
whose mistake lies in taking their standard of  
excellence from themselves, and never going outside  
13 their own circle for comparison. We will *not*  
indulge in such unmeasured self-assertion. The  
standard we apply is that of the rule measured out  
for us by God, ranging even to the inclusion of  
14 yourselves. We are not overstepping our limit, as  
though we could not properly include you; for in  
fact our range of work in the gospel of Christ took  
15 in you too. We indulge in no unmeasured self-  
assertion trenching on the labours of others; but  
we cherish a hope that, as your faith enlarges, our  
radius of work among you may be extended yet  
16 more amply; that so we may evangelize the regions  
beyond you; while still keeping on our own lines,  
not intruding into those of another, to take credit  
17 for ground already covered. For, 'Whoso glorieth  
18 let him glory in the Lord'; and not the self-com-  
mending man, but he whom the Lord commends,  
has his character established.

11 May I beg your indulgence for a bit of un-  
2 wisdom?—Nay, I know you indulge me. My  
reason is that I am in a fit of spiritual jealousy on  
your account. For I bestowed you on one husband

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.



3 to present you in maiden purity to Christ. But  
my fear is, that, as the serpent beguiled Eve by  
his subtlety, so your feelings should be seduced  
4 from their single-hearted loyalty to Him. For if  
any new comer preaches another Jesus than Him  
whom we preached, or if from such you imbibe a  
different spirit from that imbibed before, or a dif-  
ferent gospel from that accepted before, you are,  
5 to such, all indulgence. Well, I don't reckon  
myself one whit behind these ever-so-much apostles.  
6 Even granting that I am a mere novice in address,  
yet I am not so in discernment—nay, I gave con-  
7 clusive proof of it among all for your benefit. Or  
was it a sin in me to waive my rights to your  
advantage, in that I was an unpaid evangelist for  
8 God among you? I drew upon other Churches,  
9 taking wage of them for work done to you. And  
when in my visit to you my supplies ran short, no  
one found me hanging upon him; for that my  
deficiency the brethren from Macedonia, when  
they came, made up and more. And so through-  
out I kept and will keep myself from being  
10 burdensome to you. As Christ's truth is in me, I  
will not be estopped from taking credit for this  
11 through the length and breadth of Achaia. And  
why? Because I love you not?—Nay, God knows  
12 I do. But my reason for this course and for my  
persistence in it is, that I may deprive of any  
handle against me those who seek for one, that  
their vaunts may be exposed, and their fancied  
13 superiority disappear. For such persons are false

14 And no marvel ; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness ; whose end shall be according to their works.

16 I say again, Let no man think me a fool ; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord ; but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews ? so *am* I. Are they Israelites ? so *am* I. Are they the seed of Abraham ? so *am* I.

23 Are they ministers of Christ ? (I speak as a fool) I *am* more ; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty *stripes* save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep ;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by

apostles, mere malingerers, taking the guise of  
14 apostles of Christ. And no wonder, for Satan's  
own favourite guise is that of an angel of light;  
15 it need not therefore startle us, if his ministers  
too adopt the guise of ministers of righteousness.  
But as their works are, so shall their end be.

16 But I resume,—don't take me as being really a  
fool, or if you do, put up with what you deem my  
folly, and let me have my brief spell of egotism.  
17 In what follows I am not speaking as by the Lord's  
authority; but, as any fool might, assuming this  
18 standpoint of boastfulness. And since many par-  
19 ade their outward show, I will do the same; seeing  
with what complacency wise men like you put  
20 up with such fools! For you put up with it, if a  
man enslaves you, devours you, takes your money,  
21 humiliates you, browbeats you. I dwell purposely  
on these degrading details; I being of course far  
too poor a creature so to presume! But on what-  
ever point any one challenges me—to keep up the  
22 figure of folly—I accept his challenge. Are they  
of Hebrew race? So am I. Israelites are they?  
So am I. Abraham's seed are they? So am I.  
23 Christ's ministers are they?—I feel how mad is this \*  
sort of talk—I am more so than ever they: in toils  
I outstrip them, in imprisonments surpass them; in  
blows I outscore them, in death-risks I outnumber  
24 them. From the Jews I five times got the forty  
25 stripes save one, thrice I felt the Roman rods, once  
I was stoned, thrice I suffered shipwreck, I have  
26 spent twenty-four hours on the open sea; in jour-

the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren ;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak ? who is offended, and I burn not ?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me :

33 And through a window in a basket was I let down by the wall, and escaped his hands.

#### CHAPTER XII

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell ; or whether out of the body, I cannot tell : God knoweth ;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell : God knoweth ;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory : yet of myself I will not glory, but in mine infirmities.

neys many times, in perils of water-floods, perils of bandits, perils from my own race, perils from the heathen, perils in the city, perils in the wilderness, perils in the sea, perils among false  
 27 brethren; in toil and weariness, in many a sleepless night, in hunger and thirst, in frequent fastings,  
 28 in cold and nakedness; and, besides all exceptional sufferings, that which besets me daily, the anxious care  
 29 of all the Churches. For who is weak, without my sympathizing? Who feels an offence, without my  
 30 being indignant? If I *must* try self-assertion, I will take facts suggesting my feebleness as the theme.  
 31 The God and Father of our Lord Jesus knows, He \* who is blessed for evermore, knows, that I speak the  
 32 simple truth. In Damascus the local governor of King Aretas was watching that city to apprehend  
 33 me; and through a window in a rope-basket I was lowered through the wall and escaped his violence.  
 12 To self-assertion I am thus driven—not that \* it does me good. I will go on therefore to  
 visions and revelations made to me by the Lord. P  
 2 I know a man, a believer of fourteen years' U standing,—whether his experience was in the body or outside it, I know not, God only knoweth—the man I refer to, rapt up to the third heaven.  
 3 I further, know the man referred to—again whether in the body or apart from it, I know \*  
 4 not, God only knoweth—as rapt into Paradise, and hearing there unspeakable words, which it is  
 5 not lawful for man to utter. Now on behalf of such an one I may and will exult; but on my own

6 For though I would desire to glory, I shall not be a fool ; for I will say the truth : but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee : for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake : for when I am weak, then am I strong.

11 I am become a fool in glorying ; ye have compelled me : for I ought to have been commended of you : for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein you were inferior to other churches, except *it be* that I myself was not burdensome to you ? forgive me this wrong.

behalf not, except as relates to my fits of weakness.  
6 Yet even if I were inclined to such self-assertion,  
it were no proof of folly ; for my statement would  
be truth. Nevertheless I refrain ; wishing no  
one to ascribe to me more than his own sight and  
7 hearing convince him to be my due. Further,  
to prevent my being unduly elated by the over-  
powering force of the revelations, there was  
allotted to me a sharp bodily affliction, that an  
angel of Satan might plant his blows in me, and  
8 prevent such undue elation. On this behalf I  
9 thrice entreated the Lord to rid me of him ; and  
He said to me once for all, ‘My grace is enough  
for thee, for My power is being perfected in  
weakness.’ Most cheerfully then I prefer to  
exult in my fits of weakness, that the power of  
10 Christ may fix its abode with me. I am therefore  
well content with fits of weakness, ill-treatment,  
necessities, persecutions, distresses—all endured  
on Christ’s account ; for when I am weak, then I  
am mighty.  
11 Fool that I am become in this egotism ! You  
drove me to it. My proper attitude would be to  
throw myself on your attestation and receive it.  
For I was no whit behind those ever-so-much  
12 apostles, poor creature as I am. The proofs of  
my being your apostle were, I am sure, amply  
given among you with undeviating patience ; by  
13 tokens and marvels and mighty works. And  
pray, in what were you worse off than the rest  
of the Churches ?—in the single particular, that

14 Behold, the third time I am ready to come to you ; and I will not be burdensome to you : for I seek not your's, but you : for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you ; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you : nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you ?

18 I desired Titus, and with *him* I sent a brother : Did Titus make a gain of you ? walked we not in the same spirit ? *walked we* not in the same steps ?

19 Again, think ye that we excuse ourselves unto you ? we speak before God in Christ : but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not : lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults :

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed.



- I did not personally hang upon you for support.  
That is surely a wrong which might be forgiven.
- 14 And see, this third time I am ready to come to you, and don't mean to hang upon you—for I want, not what is yours, but your very selves. For children should not have to lay up for parents ¶
- 15 but parents for children. But my feeling is one of delight in the prospect of spending and being spent for your souls; even if I am the less beloved, the more abundantly I love you.
- 16 But granting that I was not myself a burden upon you, some one will suggest that, being a
- 17 born trickster, I took you in furtively. Name then any one of my emissaries to you by whom I
- 18 overreached you. I suggested to Titus his visit, and sent with him the brother. Pray, did Titus in anything overreach you? Were not he and I actuated by the same spirit, and kept exactly to the same tracks?
- 19 But you are thinking all the while that we are \* standing on our defence to you. Not so: we are speaking in Christ as responsible to God only; and all we say, my beloved, is for your edification.
- 20 I tell you plainly, my fear is that, on my arrival, I may find you different from what I could wish; and that I too may be found by you different from what you would wish. I mean as regards quarrels, heart-burnings, angry passions, intrigues, slanders, calumnies, vapourings, disturbances among
- 21 you; and for myself, that, when next I come, my God may have a mortification in store for me at

## CHAPTER XIII

THIS *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time ; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare :

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith ; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates ?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil ; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak and ye are strong : and this also we wish, *even* your perfection.

meeting you, and that I shall have to mourn over many previous offenders, still impenitent for the impurity, fornication and outrages on decency which they have perpetrated.

- 13 A third time now I am on my way to you. By the deposition of two or three witnesses shall every charge brought before me be established.
- 2 I have given notice already, and now, as if \* present, although absent, I warn the second time both the previous offenders and all others, that
- 3 at my next coming I will not spare—this, since you seek a proof that I am the mouth-piece of Christ. He at any rate lacks no power to deal with you. He has unquestioned sway among you.
- 4 Crucified as He was through human weakness, yet by virtue of Divine Power He lives. And we too partake of His sometime weakness, yet shall with Him be effectually alive, as you will find,
- 5 by virtue of the same power. It is yourselves who need testing in respect of the faith, yourselves who need proving. Do you or do you not recognize your own *status*, that Jesus Christ is in you, unless you are—shall I say it?—reprobates? At any rate I expect you will discover that *we* are no
- 7 reprobates. Now my prayer to God is that you do wrong in nothing—not for the sake of establishing our credit; but for your own good, that you may do it, whatever becomes of our reputation; for against the truth we are powerless, and
- 9 only in defence of it strong. Accordingly we rejoice when ours is the weakness and yours the

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

strength. Indeed the thing we pray for is your  
10 amendment of yourselves. This is why I write  
thus while absent, that I may not when present  
have to use severity, by virtue of the authority  
which the Lord gave me, for building up and  
not for pulling down.

11 To conclude then, farewell, brethren : amend  
yourselves, give heed to remonstrance, be of one  
mind, live in peace, and the God of that love and  
12 peace shall be with you. Exchange a kiss of  
13 sanctity with one another. All saints here send  
14 kindly greetings. The grace of the Lord Jesus  
Christ, and the love of God and the fellowship of  
the Holy Ghost be with you all. Amen.



## ST. PAUL TO THE GALATIANS

### INTRODUCTORY

*IT is far from certain at what date, and from what place, and even to the people of what precise region, this Epistle was addressed. The latter doubt arises from the fact that the Romans, when they annexed Galatia to their empire, for certain political reasons included with it parts of regions known as Lycaonia, Pisidia, Pamphylia and Phrygia (Acts xiii. 13, 14, xiv. 6, 11, 24, xvi. 6) in a single province, and gave the name Galatia to the whole. 'The Churches of Galatia' (Gal. i. 2) may either include all these, or Galatia proper only. St. Paul associates 'the brethren that are with him' in the authorship. The probabilities as regards time, derived from internal indications and a comparison with the narrative of Acts xiii.—xviii., lie nearly balanced between his stay at Ephesus in 53 to 56 A.D. and his stay at Corinth in the winter of 57–8 A.D. My own opinion is slightly inclined to favour the earlier, and to regard the Epistle as written from Ephesus; or perhaps from Syrian Antioch on his way to Ephesus. It was wholly in his own hand (Gal. vi. 11); whereas that to the Romans was penned by Tertius, his amanuensis (Rom. xvi. 22), as also were probably other Epistles to Churches. On the geographical constituents of the Pauline 'Galatia,' see St. Paul the Traveller and the Roman Citizen, p. 104, by Prof. Ramsay.*

# The Epistle of PAUL the Apostle to the GALATIANS

## CHAPTER I

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ and God the Father, who raised him from the dead ; )

2 And all the brethren which are with me, unto the churches of Galatia :

3 Grace *be* to you and peace, from God the Father and *from* our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father :

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel :

7 Which is not another ; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.



## THE EPISTLE OF ST. PAUL TO THE GALATIANS

1 I Paul, an apostle, not of men's appointment  
or agency, but of that of Jesus Christ and God  
2 the Father, who raised Him from the dead—I and  
all the brethren with me address the Churches of  
3 Galatia :—grace be yours and peace from God the  
4 Father and our Lord Jesus Christ, who gave Himself  
for our sins, to rescue us from the evil world now  
upon us; that being the will of our God and Father,  
5 to whom is the glory throughout endless ages.

6 I am astonished at such a sudden transfer  
of your allegiance from Christ's grace to a  
7 different gospel: I do not say 'another,' for there  
is no other; only some there are who trouble you,  
8 whose object is to pervert Christ's gospel. But  
even though we or an angel from heaven were to  
preach to you otherwise than as we preached to  
9 you, a curse be on that preacher. As we have  
just before said, so again I repeat it at this  
moment; if any one preaches to you otherwise  
10 than as ye received, a curse be on him. For what  
am I at this moment doing—seeking men's  
approval or God's? Or is human favour my  
object? For if it were, I should not be Christ's  
servant.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*; but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God and wasted it;

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judæa which were in Christ:

23 But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they glorified God in me.

## CHAPTER II

THEN, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

11 Take it from me then, brethren, that what I  
12 preached is no gospel of human device; for not  
from any human source or teaching did I receive  
13 it; but through revelation of Jesus Christ. For  
you have heard of my sometime course in  
Judaism; how I was an out-and-out persecutor  
of the Church of God and sought to wreck it:  
14 and how in that Judaism I outstripped most of  
my own standing in Jewish circles, being from the  
first an extremist in my zeal for my inherited  
15 tenets. But when God, who from the moment of  
my birth singled me out and called me by an act  
16 of His grace, was pleased to reveal His Son in  
me; that I might preach Him among the  
heathen; immediately, instead of holding confer-  
17 ence with flesh and blood, or even going up to  
Jerusalem to those who were apostles before me,  
I went off into Arabia, and again returned to  
18 Damascus. Next after three years I went up to  
Jerusalem to visit Peter, and stayed with him  
19 fifteen days. But no other of the apostles did I  
20 see, except James the Lord's brother; and what I  
now tell you I protest before God is every word  
21 true. Next I came into the regions of Syria and  
22 Cilicia; but remained personally unknown to the  
23 Christian Churches of Judæa. Only they heard  
about me, that our sometime persecutor is now  
preaching the faith which once he sought to  
24 wreck; so they gave glory to God on my account.

2 Next after a lapse of fourteen years I again  
went up to Jerusalem with Barnabas, taking

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles ; but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised :

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage :

5 To whom we gave place by subjection, no, not for an hour ; that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me : God accepteth no man's person : for they who seemed *to be somewhat*, in conference added nothing to me ;

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter ;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles ;)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship ; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor ; the same which I also was forward to do.

2 Titus with me also. It was owing to a revelation  
that I went up, and laid before them the gospel  
of which I am the missionary to the heathen—only  
in private, and to the accredited leaders, for fear  
the course I had taken so far and previously  
3 should be thwarted.—What was the result?—Not  
even Titus, then with me, Gentile though he was,  
4 had circumcision forced upon him; and that in  
spite of the spies among us introduced in the  
guise of brethren, who sidled in to take furtive  
note of the liberty which is ours in Christ Jesus,  
5 with a view to our enslavement. But not for a  
moment did we submit to the required concession;  
in order to maintain your gospel-charter un-  
6 impaired. But from those accredited leaders, be  
they whatever they may—no matter to me—such  
personal preferences are nought before God—from  
them I say, I received nothing which I had not  
7 before. Rather, the other way—they saw that  
my commission was and is to evangelize the un-  
circumcised, just as Peter's was to the circumcised.  
8 For He who empowered Peter for the apostolate  
of these latter, empowered me likewise for the  
9 heathen. And when they recognized the grace  
which blessed my work, James, Peter and John,  
those accredited pillars, gave me and Barnabas  
their welcome of fellowship, that ours should be  
the heathen, theirs the Jewish field of labour;  
10 with the sole reservation that we should not for-  
get their poor—the very thing which I also was  
eager to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles : but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him ; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews ?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law : for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin ? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.

11 I pass on to Peter's visit to Antioch :—there I  
withstood him to the face, because he stood self-  
12 convicted. For before the arrival of some emis-  
saries from James, he used to eat with the converts  
from heathenism. But when they came, he would  
edge away and keep aloof, through fear of the  
13 circumcision party. And the rest of the Jews  
affected the same scruples, so that Barnabas too  
14 was carried away by their affectation. But when  
I observed their lack of straightforwardness in  
the gospel-charter, I said to Peter before them  
all: 'If you, a born Jew, mix freely with the  
heathen, abandoning Jewish rules, why compel  
15 heathen converts to adopt them? Then as  
regards ourselves, not sinners of heathendom but  
16 genuine Jews, yet feeling sure that not by legalism,  
nor except through faith in Jesus Christ a man is  
justified,—we too became believers in Him, that  
we might be justified by this faith and not by  
that legalism; for by legalism shall no man living  
be justified.'

17 But then if we, seeking to be justified in Christ,  
were after all found no better than sinners, would  
not our Christianity become an agency of sin?—  
18 A monstrous supposition!—For, if what I aban-  
doned I again adopt, I *do* set myself down as a  
19 transgressor. But for my part, I through the  
Law's own agency died to the Law, that I might  
20 live to God. With Christ I have been crucified,  
yet I live. Not I however, but Christ in me lives.  
And that fleshly life which I now live in faith I

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

### CHAPTER III

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain.

5 He therefore that ministereth to you the Spirit and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.'

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law, are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the



live it—faith in the Son of God, who loved me  
21 and gave Himself up for me. I refuse to nullify  
the grace of God, for if through the Law man is  
justified, then Christ's death becomes valueless.

3 O senseless Galatians, who cast this spell upon \*  
you, in spite of your having had Jesus Christ posted  
up among you on His cross before your eyes?  
2 This one question I would have answered—that  
Spirit which you received, did your legalism pro-  
3 cure it, or your hearing and believing? Are you  
so senseless as, after initiation in the Spirit, to seek  
4 your consummation in the flesh? Have you gone  
through so much in vain, if, alas, it be in vain?  
5 He then, who is the Author and Giver of that  
Spirit, and empowers you for mighty works, is it  
as a result of legalism, or of hearing and believing,  
6 that He does it?—The latter surely, as in the case  
of Abraham who 'believed God and had it reckoned  
7 to him for righteousness.' So you perceive that  
8 they who rest on faith are Abraham's sons. And  
the Scripture, foreseeing faith as the ground of  
God's justifying the heathen, anticipated the  
9 gospel by saying to Abraham, 'in thee shall all  
the nations be blessed'; so that they who take  
their stand on faith are included in the blessing  
10 with the faithful Abraham. On the contrary,  
they who depend on legalism are under the Law's  
curse; since its express terms are, 'Cursed is every  
one who continues not in all things written in  
11 the Book of the Law, to do them.' Further, that  
by law no one is justified before God, is plain from

sight of God, *it is* evident : for, The just shall live by faith.

12 And the law is not of faith : but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed *is* every one that hangeth on a tree :

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men ; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise : but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law ? It was added because of transgressions, till the seed should come to whom the promise was made ; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one, but God is one.

the statement that, 'the righteous who is so by  
12 faith shall live'; whereas the Law does not rest  
on faith but on performance:—'He that doeth  
13 them shall live by them.' Christ it was who  
redeemed us from that curse of the Law, by receiv-  
ing our curse on His own person; for thus the  
Scripture speaks, 'Accursed is every one who is  
14 hanged upon a tree.' The result is, that the  
blessing of Abraham extends in Christ to the  
heathen, so that we through faith receive the  
Spirit which God promised.

15 Brethren, I would illustrate what I say from  
human practice. Though it be but a man's cove-  
nant, yet, if once ratified, no one sets it aside or  
16 adds to its provisions. Well then, the clauses of  
covenant were uttered to Abraham and 'to his  
seed.' The term is not plural, 'seeds'; but  
17 singular, 'to thy seed,' meaning Christ. Now, to  
apply the analogy:—a covenant once ratified by  
God, the Law dating four hundred and thirty years \*  
later cannot annul, so as to make void His first  
18 promise. Once grant Law as the title to inherit-  
ance, and promise is no more the title. But it  
was by promise that God made a free grant of it  
19 to Abraham. Then why Law at all? Because  
transgressions required it, Law was added, until  
that 'seed' should come to whom the promise was  
made; and it was promulgated by angels and  
20 through the agency of a mediator. Now media-  
tion involves always more than one party. But  
in respect to the promise we have to consider God

21 *Is* the law then against the promises of God? God forbid : for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ, have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

#### CHAPTER IV

Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world :

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

21 as one only. The Law would thus seem to clash  
with the promise. But does it really so? Far  
from it. For had a law been given which could  
bestow life, righteousness would have followed as  
22 a matter of course. But Scripture shews all things  
in the grasp of sin, to make way for the promise  
resting on faith in Jesus Christ as a boon to them  
23 that believe. So that before the era of faith we  
were in custody under Law, awaiting in that  
24 restraint the yet future revelation of faith. Thus  
the Law was our trainer to prepare us for Christ,  
that on faith our justification might ultimately  
25 rest. But when faith came, that training was at  
26 an end. For now you all are sons of God through  
27 faith,—all sons in Christ Jesus. For all you who  
28 were baptized into Him have put Him on. No  
more then Jew and Gentile, no more bond and free,  
no more male and female; for all of you are one  
29 man in Christ Jesus. But if you are Christ's then  
of course you are Abraham's seed, claiming as heirs  
under promise.

4 But notice this—the heir, while a minor, differs  
not from a dependent, in spite of his inherent  
2 paramount position; but is under tuition and  
direction until the term fixed by paternal authority  
3 expires. Even so we, in our spiritual non-age,  
endured the servile rudiments of a transitory state.  
4 But when the fulness of the time came, God sent  
forth His own Son, born of woman, born under  
5 the Law; to emancipate those under the Law, for  
6 us to receive thereby the adoption of sons. And,

7 Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage ?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am* ; for I *am* as ye *are* : ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first :

14 And my temptation which was in my flesh ye despised not, nor rejected ; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then the blessedness ye spake of ? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth ?

17 They zealously affect you, *but* not well ; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you.

because you are sons, God sent forth the Spirit of His Son into your hearts, whereby you call Him  
7 'Father' and realize the name. Now then art thou no more a slave, but a son; and if a son, then an heir through God's adoption. \*

8 There was a time when you knew nothing of God and served those who in reality are no gods.  
9 Now you know Him—rather I should say, are known by Him. How then can you turn back to that weak and wretched rudimentary stage, to which you are going to enslave yourselves over  
10 again? You make observances of particular days,  
11 months, seasons, years! This makes me afraid for you, that my efforts on your behalf are lost labour.  
12 Pray, brethren, be what I am, for I am what you  
13 are. Your conduct to me was irreproachable. A bodily infirmity, as you know, gave me my earlier  
14 opportunity of evangelizing you. You might have \* been tempted through my bodily state to feel disgust or aversion. But, on the contrary, you received me as God's messenger, or as Christ Himself.  
15 What has become of your then raptures? For I warrant you, you would, had it been possible, have torn out your own eyes and given them to  
16 me. So now, it seems, I am become your enemy  
17 through truth-speaking to you. Your new friends make up to you—not for your good—nay, they want to excommunicate you, that you may make  
18 up to them. To be thus made up to is good where the object is good—yes, always, and not  
19 only when I am there with you. Dear children, I

20 I desire to be present with you now, and to change my voice ; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law ?

22 For it is written, that Abraham had two sons : the one by a bondmaid, the other by a freewoman.

23 But he *who was* of the bondwoman was born after the flesh ; but he of the freewoman *was* by promise.

24 Which things are an allegory : for these are the two covenants ; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not ; break forth and cry, thou that travailest not ; for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture ? Cast out the bondwoman and her son : for the son of the bondwoman shall not be heir with the son of the freewoman.



tell you, I am suffering again on your account, like a mother in child-birth, until a Christ is shaped in you. How I could wish I was there with you now, and could change my tone; for I am at a loss what to think of you.

21 Tell me, you who want to be under the Law, will  
22 you not listen to what it says? For we read that Abraham had two sons, one by the slave woman  
23 and one by the free; the first, born in the course of nature; the second, as due to special promise:  
24 —facts which have their allegorical meaning. For these women represent the two covenants; one, that from Mount Sinai, giving birth to a servile  
25 race; for this Hagar means Sinai in Arabia, and \* is of the same debased type with the existing Jerusalem,—a slave mother with her slave children,  
26 united in bondage. But the Jerusalem above is  
27 free, and she is our spiritual mother: and to her \* the words of Scripture apply,

Rejoice thou barren one, hitherto childless;

Break forth into exultation thou that hast known no birth-pains,

For many more are the sons of the desolate  
Than of her who hath a husband.

28 Now we, brethren, take after Isaac, and are chil-  
29 dren of promise. But, just as then the one born in nature's course persecuted the one born by the  
30 Spirit's gift, so it is in our experience. But what says Scripture of their further destiny? 'Cast out the slave-mother and her son, for the son of the slave shall in no wise inherit with the son of

31 So then, brethren, we are not children of the bondwoman, but of the free.

## CHAPTER V

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law ; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision ; but faith which worketh by love.

7 Ye did run well : who did hinder you, that ye should not obey the truth ?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded : but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution ? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty ; only *use* not liberty for an occasion to the flesh, but by love serve one another.

31 the free.' And that is why we, brethren, are not the slave-mother's children but hers that is free.

5 Stand fast then in that freedom in which Christ has placed us, and be not again caught in the yoke of bondage.

2 Look you, I Paul tell you, that if you accept  
3 circumcision, Christ will avail you nothing. Nay I repeat my protest to every man who undergoes it, that he binds himself to keep the whole law.

4 You have forfeited Christ, whoever of you are seeking your justification in the Law ; you are shut  
5 out from grace ; whereas we in the Spirit ground on faith the hope of righteousness for which we  
6 wait. For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but faith, which puts forth its energy through love.

7 Your course was so far bravely run. Who marred  
8 it, to prevent your obeying the truth ? This influence is not from Him who calls you ; but 'a little  
9 leaven leavens the whole batch.' My own conviction in the Lord as regards you is, that you will stick to the view which I propound. But he that upsets you will have his own doom to bear, be he  
11 who he may. As for me, if I am (as some would make out) preaching circumcision all along, why am I still persecuted ? In that case the offence taken at my preaching the Cross would of course  
12 be at an end. How I wish that they who unsettle you would go on to self-mutilation too !

13 You see, brethren, it is on a footing of liberty that you were called. But mind, liberty is not to

14 For all the law is fulfilled in one word, *even* in this, Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh : and these are contrary the one to the other : so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these* ; adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like ; of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance : against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

#### CHAPTER VI

BRETHREN, if a man be overtaken in a fault, ye which

be an occasion of carnal license. Rather, serve one  
14 another in mutual love. For the entire Law is  
summed up in one precept, 'Love thy neighbour  
15 as thyself.' But if you go on snapping at and  
worrying one another, beware of the mutual de-  
struction which may ensue.

16 I tell you then, let your life-course be in the  
Spirit and you shall in no wise fulfil the lust of  
17 the flesh. For fleshly lust counteracts the Spirit,  
and the Spirit the flesh; and these are in mutual  
antagonism; so that whichever way your will !  
18 inclines, you are checked in the doing. But if  
you are led by the Spirit, law has no hold upon  
19 you. Further, the works of the flesh are quite  
plain; such as adultery, fornication, impurity, in-  
20 decency, idolatry, witchcraft, hatred, quarrellings,  
heart-burnings, angry outbursts, factiousness,  
21 party strife, heresy, envy, murder, drunkenness,  
debauchery, and the like of these: against which  
I warn you, as I also told you before, that those  
guilty of such practices shall not inherit the king-  
22 dom of God. But the harvest of the Spirit is love,  
joy, peace, long-suffering, kindness, beneficence,  
23 faithfulness, meekness, self-restraint. Against  
24 such characters law is not. Besides, they that are  
Christ's crucified the flesh with its passions and  
25 lusts (by becoming His). If we have a life in the  
Spirit, by the Spirit we must also rule our course;  
26 and not become vainglorious, provoking one  
another, and envying one another.

6 But, brethren, even if human frailty be found

are spiritual restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh, shall of the flesh reap corruption ; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing : for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised ; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law ; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the

to have transgressed, do you spiritual men set the offender right in a spirit of gentleness, each having  
2 an eye to himself, lest he too be tempted. Bear thus the burdens of one another, and thus carry  
3 out the law of Christ. For if a man think himself to be something when he is nothing, he is the  
4 dupe of his own folly. But let each make sure that his own work is right; and then he may take credit for it to himself alone, and not by dispar-  
5 aging another. For there is a personal responsi-  
6 bility which each must bear for himself. Then too, let whoever receives instruction in the Word,  
impart to his instructor in all temporal benefits. }  
7 Nay, do not deceive yourselves. God puts up with no mockery; for whatever a man sows, just that  
8 shall he reap. Because he that sows to his fleshly nature shall of that nature reap corruption; but he that sows to the Spirit shall of the Spirit reap  
9 life everlasting. And in doing what is good, let us never lose heart, for in due season we shall reap,  
10 if we relax not effort. So then, as we have opportunity, let us work to benefit all, but especially  
11 those of the household of faith. Look, in what big characters I write with my own hand for you  
12 to note them. All whose object is to stand well with outward ordinance, are trying to force circum-  
cision upon you, only for fear the Cross of Christ  
13 should bring persecution upon them. For not even the circumcision party themselves keep the  
Law, but want you to be circumcised that in your  
14 flesh-mark they may triumph. But for myself, I \_

cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me : for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

Unto the Galatians, written from Rome.



deprecate all triumph, save in the Cross of our Lord Jesus Christ, by which the world is crucified  
15 to me and I to the world. For in Christ Jesus  
circumcision is nothing and uncircumcision is  
16 nothing; but a new creature is everything; and  
for all who by this rule will guide their steps,  
peace and mercy rest on them, as upon the Israel  
17 of God. Henceforth let no man molest me, for I  
bear on my person the brand-marks of belonging  
18 to the Lord Jesus' service. The grace of our Lord  
Jesus Christ be with your spirit, brethren. Amen.



## ST. PAUL TO THE EPHESIANS

### INTRODUCTORY

*THIS, together with the Epistle to the Colossians, and that to Philemon, were written at about the same time and sent by the same messengers, Tychicus and Onesimus. Ancient opinion was wholly in favour of Rome as the place of writing, during the time of St. Paul's imprisonment there; and the probability seems in favour of the earlier part of that residence 'in his own hired house with a soldier that kept him,' with which the narrative of the Acts concludes (Acts xxviii. 16, 30). This would place its date in 61-63 A.D., and probably in 62. Some modern scholars have favoured the period of the Apostle's captivity at Jerusalem and Cæsarea, in 58-60 A.D., as the place and time of writing; but this, although not capable of actual disproof, has very little to recommend it.*

# The Epistle of PAUL the Apostle to the EPHESIANS

## CHAPTER I

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus :

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ :

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love :

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved :

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace ;

8 Wherein he hath abounded toward us in all wisdom and prudence ;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself :

10 That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth ; *even* in him :

## ST. PAUL TO THE EPHESIANS

1 Paul, by divine appointment an apostle of  
Jesus Christ, to the saints who are in Ephesus, His  
2 faithful members, sends greeting. May grace be  
yours, and peace from God our Father and our  
3 Lord Jesus Christ. Praised be the God and  
Father of Jesus Christ our Lord, for His blessing  
extended to us, carrying every spiritual privilege  
4 which heaven contains and Christ bestows. This  
was pursuant to His choice of us, made ere He  
founded the world, to be in Christ holy and blame-  
5 less before Himself in love. So He foreordained  
us to become through Jesus Christ sons to Himself  
6 —such was the fiat of His will—to extol the  
grandeur of His grace made gratuitously ours in  
7 that beloved Son. For in that Son we have the \*  
redemption which His blood obtained, the for-  
giveness of our trespasses—ample as His grace  
8 was ample. This grace He lavished upon us in  
every gift of wisdom, speculative and practical :  
9 and disclosed to us the mystery of His will, hold-  
ing fast the purpose which He set before Himself  
10 in Christ—viz., when the dispensation of the  
appointed times should be completed, to gather  
up all under one head in that Christ, all both in

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will ;

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation : in whom also, after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers ;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him :

18 The eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come ;

11 heaven and on earth in Him. For in Him we came to be His inheritance, as foreordained thereto, agreeably to His design, who accomplishes all  
12 as His own will has decreed it. Thus we Jews extol His glory, who first fixed our hopes on the  
13 Messiah: in whom you Gentiles too, by hearing the word of truth, the glad news of your salvation, have your part: in whom too, on professing your faith, you were sealed by the Holy Spirit  
14 (promised once, and now bestowed in pledge of our title) to the redemption which makes us peculiarly His own, to the enhancement of His glory.

15 On this ground I too, on hearing of the faith in the Lord Jesus and love to all His saints which  
16 pervades you, give thanks incessantly for you as I  
17 mention you in my prayers; entreating the God of our Lord Jesus Christ, the Father of glory, to give you a spirit of wisdom and insight into mysteries through the fuller knowledge of Him-  
18 self. I pray that your intellect may have its eyes enlightened, to know what the hope arising from His calling is; what the wealth of glory arising from the heritage which He bestows on His  
19 saints; what the overwhelming greatness of His power exerted on us who believe, as measured by  
20 that energy of omnipotence put forth in Christ when He raised Him from the dead and seated Him at His own right hand in heaven above;  
21 high over the hierarchy of angelic potentates in all their ranks—yea, over every name that is

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him<sup>\*</sup> that filleth all in all.

## CHAPTER II

AND you *hath he quickened*, who were dead in trespasses and sins ;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience :

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved ;)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus ;

7 That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith ; and that not of yourselves ; *it is* the gift of God :

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye *being* in time past



named not in this life only but in that yet future.  
22 For all that is God placed beneath His feet, and  
gave Him a head of suzerainty to the Church—  
23 that Church which indeed is His body, the full  
recipient of His all-pervading fulness.

2 And you, while yet dead in your trespasses and  
sins, received of Him the quickening gift of life  
2 in Christ. I refer to the time when you followed  
secular and worldly courses, led by the Prince  
who rules the air, the spirit at work even now in  
3 the sons of disobedience. And there was a time  
when all of us were also among them, engaged in  
serving the lusts of our flesh, doing the bidding of  
that flesh and its inclinations, and were by nature  
4 children of wrath, just as much as the rest. But  
God, who is rich in mercy, through the vast love  
5 which He felt for us, quickened even us, dead as  
we were in our trespasses, to new life in Christ—  
for by grace it is that your salvation is complete  
6—aye, and made us sharers in His resurrection  
and ascension, as though enthroned already with  
7 Him in heaven above. And in this His purpose  
was to display in the ages yet to come His  
transcendent wealth of grace by the kindness  
8 which in Christ he showed us. For by that grace  
it is that through your faith your salvation is  
complete; and that not of yourselves, but God's  
9 is the gift—not of merit—to exclude all boasting.  
10 For His handiwork we are, moulded in Christ  
upon good works, which God laid down before—  
11 hand as our path to walk in. Never, therefore,

Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands ;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world :

13 But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us ;*

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances : for to make in himself of twain one new man, *so* making peace ;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby ;

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God ;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone ;*

21 In whom all the building, fitly framed together, groweth unto an holy temple in the Lord :

22 In whom ye also are builded together for an habitation of God through the Spirit.

forget that you, once heathen and carnal, denounced as uncircumcised by the so-called circum-  
12 cised, I mean through a fleshly operation—that you at that period were outside Christ, excluded from the privileges of God's people, aliens from the covenants which conveyed the promise, bereft  
13 of hope and godless in God's world. Now contrast your present state in Christ Jesus; you, once so far remote, are in His blood brought near  
14 to God. For He Himself is our peace who made us, Jews and Gentiles, both into one, by breaking down the barrier which intervened—the aliena-  
15 tion; and by His incarnation abolishing the law with its code of stringent precepts. Of both, united thus in Himself, He would create one new  
16 man, so securing our peace. Both incorporated in one He would reconcile to God through His  
17 cross, after thereby effacing that alienation. Thus He came with a gospel of peace to you Gentiles that were afar, and to us Jews that were near;  
18 because through Him we both have access in one Spirit unto the Father.

19 Now then you are no more strangers and outsiders, but fellow-citizens with the saints and of  
20 the household of God; built upon the foundation of the apostles and prophets, with Jesus Christ  
21 Himself for the head corner-stone; in whom the whole building is being knit together, and grows  
22 into a holy temple complete in Him; into whom you also are being built with us to form God's own dwelling-place through the Spirit.

## CHAPTER III

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God, which is given me to you-ward :

3 How that by revelation he made known unto me the mystery ; (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ ;)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit ;

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel ;

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ :

9 And to make all *men* see, what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ :

10 To the intent that now unto the principalities and powers in heavenly *places* might be known, by the church, the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord :

12 In whom we have boldness and access with confidence by the faith of him.

3 This is why I, Paul, the prisoner of Christ  
2 Jesus on behalf of you Gentiles—but first, I  
presume you to have heard how in the general  
dispensation of Divine grace my commission to  
3 you was included, and how by revelation I was let  
into that plan reserved before. I was briefly re-  
4 ferring to this above [i. 9, ii. 13, foll.]. Look  
back, as you read, and enter into my view of that  
now open secret, which has Christ for its object.  
5 In earlier ages it was not made known to the  
sons of men, as now it stands revealed to His holy  
6 apostles and prophets in the Spirit; viz., that the  
Gentiles should be co-heirs, should constitute the  
same body, and share the same promise made in  
7 Christ by the Gospel: of which I became a  
minister, by the free gift of God's grace committed  
8 to me, pursuant to the energy of His power. To  
me, who am less than the least of all the saints,  
was this grace given, to preach among the Gentiles  
9 that treasure of Christ past finding out; and to  
make transparent to all what is the plan and  
scope of the secret purpose which during ages  
10 past lay hid in God the All-Creator—hid, to the  
intent that now to the whole hierarchy of angels  
sphered above us the Church may be the means of  
11 unfolding the many-sided wisdom of God. For  
such was His eternal purpose carried out in  
12 Christ Jesus our Lord; in whom we have  
consciousness of privilege and free access in the  
confidence of that faith of which He is the  
object.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ;

17 That Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints, what *is* the breadth, and length, and depth, and height ;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

#### CHAPTER IV

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love ;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling ;

5 One Lord, one faith, one baptism,

13 I beg you therefore not to lose heart through  
my afflictions borne on your behalf; you ought  
14 rather to glory in them. To win this, I intercede  
on bended knee to the Father of our Lord Jesus  
15 Christ, from whom every family-group in heaven  
16 and on earth takes its name, that He would grant  
you out of the affluence of His majesty the mighty  
invigoration of your inner man through His  
17 Spirit, the indwelling of Christ in your hearts  
through faith; so that with love for your root  
18 and foundation, you may develop power to take  
in with all the saints to what breadth and length,  
19 to what depth and height it reaches; and to  
know that which outstrips knowledge, the love of  
Christ, and so fill the full sphere of that complete-  
ness which God appoints for you.

20 Wherefore to Him who is able to do for us,  
not merely what we ask or conceive, but far in  
excess of both, as is due to that power of His  
21 which puts forth energies within us—to Him in  
Christ be glory in the Church to all the ages of  
endless eternity. Amen.

4 To resume, then, I charge you, I who wear the  
Lord's chains, to show a behaviour worthy of the  
2 call which has reached you, combining all humility,  
meekness, and long-suffering. Have a loving  
3 patience one for another; studying to keep the  
4 unity of the Spirit in the bond of peace. One is  
the body, and one is the Spirit, to which you  
belong, even as you were called in one hope,  
5 which all who are called share: one is the Lord,

6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth ?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ :

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ :

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive ;

15 But, speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ :

16 From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.



6 one the faith, one the baptism ; one is God, the  
Father of all, who is above all, pervades all, and  
dwells in all.

7 Yet severally to each of us was His grace given,  
8 in due measure as Christ endowed us. Thus  
Scripture describes Him as  
ascending on high,  
reclaiming those whom the enemy had captured,  
and giving gifts to men.

9 What else, then, can this ascension of His  
imply, than that He first came down to earth  
10 beneath ? He, then, who thus came down is the  
same who ascended up above the heavenly sphere,  
11 that He might fill and pervade all that is ; the  
same, again, who gave some to be apostles, some  
inspired guides, some evangelists, some pastors  
12 and teachers ; but all to perfect the equipment of  
His saints, all for the work of the ministry, all to  
13 build up the body of Christ ; until we all arrive  
at the oneness in the faith and knowledge of the  
Divine Son, and reach our perfect standard, our  
14 full-grown measure of Christ's completeness. So  
shall we be no more babes, tossing and swaying  
with every wind of doctrine, the dupes of human  
shiftiness and unscrupulous use of artifice to  
15 mislead ; but, holding truth in love, shall grow at  
every point into Him—Christ, I mean, who is our  
16 Head. From Him the whole body, knit and  
compacted through every joint which supplies  
its life, in proportion to the energy developed  
by each part, carries forward the growth of

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart :

19 Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus :

22 That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts ;

23 And be renewed in the spirit of your mind ;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour : for we are members one of another.

26 Be ye angry, and sin not ; let not the sun go down upon your wrath :

27 Neither give place to the devil.

28 Let him that stole steal no more : but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

the whole to its structural completeness in love.

17 This, then, is what I have to say : I adjure you  
in Christ's name, be yours no more the course of  
life pursued by the rest of the heathen world ;  
18 who, in their deluded minds and darkened moral  
sense, are estranged from the life in God through  
the wilful ignorance which possesses them, through  
19 utter callousness of heart ; whose case is that of  
all feeling lost, and of self-abandonment to  
outrage decency, to busy themselves in all impurity  
20 with greedy indulgence. But such was not; your  
21 lesson learned in Christ—if, that is, you were His  
listeners and pupils in the school of Christian  
22 truth. For this bids you to put off—previous  
behaviour and all—the unconverted self, which  
ever goes from bad to worse, in compliance with  
23 the lusts which beguile it ; and to take a new  
start in the guiding principle of your mind, and  
24 put on the new self, moulded after God's image in  
the uprightness and holiness of His truth.

25 So then, drop falsehood and speak truth  
between man and man, as members one of another.  
26 If justly angered, carry it not to unjust excess ;  
27 let not the sun set on your fit of passion ; for  
28 that gives the devil his opportunity. Let the  
thief thief no longer, but rather bestir himself  
to honest handiwork, that he may have to impart  
29 to any in need. Let no foul word pass your lips,  
but only such as tends to edify at the moment  
and bring a blessing to the hearers ; and so

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice :

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

#### CHAPTER V

BE ye therefore followers of God, as dear children ;

2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you as becometh saints ;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient ; but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now *are ye* light in the Lord : walk as children of light ;

9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth ;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

30 abstain from vexing the Holy Spirit of God, who  
has set His seal on you against the day of your  
31 redemption. Away with all asperity, anger and  
wrath, brawling and railing, with every form of  
32 ill feeling; and cultivate mutual kindness and  
tender feeling, forgiving one another even as God  
in Christ forgave you.

5 So become imitators of His perfections as His  
2 beloved children; and let all your converse be in  
love, even as Christ loved us and gave Himself  
up, as an oblation and victim on our behalf, to  
bespeak the Father's acceptance for us.

3 But as for fornication and all impurity or  
licentiousness, let them not be so much as named  
4 among you, as unbecoming saints; so with ob-  
scenity, flippant talk, indecent jests, all of them  
out of keeping; but let your spirits rise rather in  
5 thankfulness. For make up your mind to this,  
that every fornicator or impure or licentious man,  
who is in effect an idolater, has no inheritance in  
6 the kingdom of Christ and of God. Let no one  
delude you with specious phrases; for these are  
the very things which bring down God's wrath on  
7 the sons of disobedience. Beware, then, of par-  
8 taking their doings. Once, no doubt, ye were all  
dark within; now ye are all light in the Lord:  
9 behave as children of light, (for that light has its \*  
fruit in all goodness, and uprightness, and truth),  
10 giving experimental proof of conduct which the  
11 Lord approves. And have nothing in common  
with the baneful works of darkness—nay, rather

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reprov'd are made manifest by the light : for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

18 And be not drunk with wine, wherein is excess ; but be filled with the Spirit ;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord ;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church : and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it ;

26 That he might sanctify and cleanse it with the washing of water by the word,

- 12 expose their real character ; for their secret pro-  
13 ceedings are too foul for them to own. But all  
things thus exposed by your light falling on them  
have their moral character clearly manifested ; and  
in fact every such moral manifestation is itself  
14 light : all which may be illustrated by the saying,  
‘Rouse thee, thou sleeper,  
And start up from among the dead in sin,  
And Christ shall beam forth upon thee.’
- 15 Take heed, then, to your behaviour, that it be  
strict, and how shewn,—not unwarily but warily ;  
16 seizing every opportunity as it arises, for the  
17 times abound with evil. With this in view have  
your wits about you, giving diligent heed to what  
18 the Lord would have you do ; and don’t drench  
yourselves with wine, which involves moral ruin,  
19 but fill yourselves with the Spirit ; holding mutual  
converse in psalms and hymns and devout strains,  
singing and making music in your heart to the  
20 Lord ; always on behalf of all giving thanks to  
God the Father in the name of our Lord Jesus  
21 Christ, deferring to one another in the fear of  
22 God : wives, for instance, to your husbands, as to  
23 the Lord. Because the husband is the head of the  
wife, as Christ also is the **Head of the Church**, and  
is Himself the Saviour of that Body saved by Him.  
24 But just as the Church is submissive to Christ,  
so also should wives be to their own husbands  
25 in everything. Husbands, love your own wives,  
even as Christ also loved the Church and gave  
26 Himself up for her, that He might sanctify her,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing ; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh ; but nourisheth and cherisheth it, even as the Lord the church :

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife and they two shall be one flesh.

32 This is a great mystery : but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular, so love his wife even as himself ; and the wife *see* that she reverence *her* husband.

#### CHAPTER VI

CHILDREN, obey your parents in the Lord : for this is right.

2 Honour thy father and mother, which is the first commandment with promise ;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ ;

6 Not with eyeservice, as menpleasers ; but as the servants of Christ, doing the will of God from the heart ;



after purifying her by the water-bath of baptism,  
27 attended by its form of words; and so might  
Himself present to Himself His Church arrayed  
in her glory, having no spot, or wrinkle, or any  
such thing; but that her holiness should be with-  
28 out a flaw. So ought husbands to love their own  
wives as their own bodies. He that loves his own  
29 wife loves himself. For no one ever yet hated his  
own flesh, but nurtures and tenders it, even as  
30 Christ does the Church; because we are members  
of His body, of His flesh, and of His bones.  
31 'For this cause shall a man leave his father and  
his mother, and shall be joined to his wife, and  
32 they twain shall be one flesh.' This mystery of  
the marriage tie is great; and, though I refer  
33 what I now say to Christ and the Church, still  
let each of you individually so love his own wife,  
even as himself; and let the wife see that she  
reverences her husband.

6 Children, obey your parents in the Lord, for  
2 this is nature's law; and the first Commandment  
with a promise annexed is, 'Honour thy father  
3 and thy mother, that it may be well with thee,  
and that thou mayest live long on the earth.'  
4 And, fathers, do not exasperate your children,  
but bring them up in the schooling and instruction  
of Christ.

5 Slaves, obey your earthly masters with anxiety  
and solicitude to do your best, in sincerity of  
6 heart, as you would obey Christ Himself; not  
with eye-service, as men-pleasers, but as slaves of

7 With good will doing service, as to the Lord, and not to men :

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening : knowing that your Master also is in heaven ; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness ;

15 And your feet shod with the preparation of the gospel of peace ;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God :

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints ;

Christ, doing with heart and soul what God  
7 requires; performing loyal service, as though to  
8 the Lord and not to men; and as feeling sure  
that whatever good any one does, that shall he  
have repaid him from the Lord, whether he be a  
9 slave or free. And you, masters, behave to them  
in the same spirit, giving up that way of threaten-  
ing; as knowing that over both them and your-  
selves is the Lord in heaven, and social inequalities  
go for nothing in His sight.

10 I would only add, put forth prowess in the  
Lord and in the strength which His might im-  
11 parts. Put on the whole armour of God, with a  
view to standing firm against the manœuvres of  
12 the devil. Because our struggle is not with flesh  
and blood, but with the hierarchy of rebel angels,  
with the powers that wield and marshal this dark  
world, with the spiritual elements of wickedness  
13 sphered above us. This is why you must assume  
the whole armour of God, that you may be able  
to make a stand in the day of evil; and when you  
have overthrown them all, to be found at your  
14 post: keep it, therefore, belted round the waist  
with truth, cased in the breastplate of upright-  
15 ness, shod with that sure foot-hold, the gospel of  
16 peace; mounting over all the shield of faith, to  
enable you to quench all the fiery darts of the  
17 Evil One. Assume, too, the helmet of salvation,  
18 and that spirit-sword, God's own Word: and  
through every prayer and petition, at every time  
you offer them, let there run a spiritual strain of

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds ; that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things :

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

Written from Rome unto the Ephesians by Tychicus.

supplication ; and for this same purpose be on the watch, with all importunity of entreaty for all the  
19 saints ; and on my behalf too, that I may have the gift of ready utterance, with open mouth and  
outsspoken freedom to make known the Gospel-  
20 mystery, on behalf of which, although its ambassador, I wear a chain ; that I may plead boldly for it, as my duty is to do.

21 But that you too may know all about me, and how I fare, Tychicus, our beloved brother and faithful minister in the Lord, will inform you of  
22 the details. I now send him for this same purpose, that you may be acquainted with all that concerns us, and that he may cheer your hearts thereby.

23 Peace be to the brethren, and may love attend their faith, from God the Father and the Lord  
24 Jesus Christ ! May grace be the portion of all who love our Lord Jesus Christ in unalloyed sincerity. Amen.



## ST. PAUL TO THE PHILIPPIANS

### INTRODUCTORY

*THERE is no doubt that this Epistle was written from the Apostle's prison at Rome, but no longer from the 'hired house' or lodging which he had been allowed to occupy before. His prison was now in the barracks of the Praetorian Guard, and his custody, of which the Epistle has several traces, was no doubt stricter ; but from it he is expecting release (ch. i. 26, ii. 23, 24) shortly. He associates Timothy with him in the authorship (i. 1). Its date may be probably fixed in the spring or summer of 63 A.D.*

# The Epistle of PAUL the Apostle to the PHILIPPIANS

## CHAPTER I

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons ;

2 Grace *be* unto you and peace, from God our Father and *from* the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel, from the first day until now ;

6 Being confident of this very thing, that he which hath begun a good work in you, will perform *it* until the day of Jesus Christ :

7 Even as it is ~~meet~~ for me to think this of you all, because I have you in ~~my~~ heart ; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment ;

10 That ye may approve things that are excellent ; that ye may be sincere and without offence till the day of Christ ;



## ST. PAUL TO THE PHILIPPIANS

1 Paul and Timothy, servants of Christ Jesus,  
send greeting to all the saints of His now in  
Philippi, with their bishops and deacons included :  
2 may grace and peace be yours from God our  
Father and the Lord Jesus Christ.

3 Retracing all my remembrance of you, and  
4 always in every prayer of mine for you all rejoic-  
5 ing as I offer it, I thank my God for the share  
you take in gospel-work from your conversion up  
6 to now. And of this very thing I feel sure, that  
He who began in you a good work will carry  
forward its completion, until the day of Jesus  
7 Christ. Indeed I am justified in this feeling  
towards you all, because of the place you have in  
my heart, throughout my imprisonment, while I  
am defending and vindicating the gospel ;—co-  
partners in divine grace as you all are.

8 For God only knows how I long for you all  
with the tender yearning of Christ Jesus Himself.  
9 And my prayer is this, that this love of yours may  
yet more and more overflow, coupled with wider  
10 knowledge and full discernment ; that you may  
appreciate whatever is excellent, and so without  
flaw or lapse abide the day of Christ ; gathering

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel ;

13 So that my bonds in Christ are manifest in all the palace, and in all other *places* ;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife, and some also of good will.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds ;

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then ? notwithstanding, every way, whether in pretence or in truth, Christ is preached ; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also, Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour : yet what I shall choose I wot not.

11 the full harvest of righteousness, which through  
Him is yielded to the glory and praise of God.  
12 But I would have you know, brethren, that  
my present circumstances have proved rather a  
13 furtherance to the gospel; so that my chains are  
recognized, as worn for Christ's sake, among all  
14 the imperial guards and to all the rest; so that  
the more part of our brethren, relying on the  
Lord, venture with ampler confidence by reason  
of my bonds, fearlessly to deliver the gospel  
15 message:—some to be sure in an envious and  
factious spirit, while others in hearty affection,  
17 preach Christ;<sup>1</sup> the latter, to shew their love, \*  
knowing that to plead the gospel's cause is what  
16 I am here for; but the former out of opposition,  
sullyng their announcement of the Saviour with  
the thought of aggravating my sufferings in  
18 bondage. But what then? All the same, any-  
how, whether in sincerity or pretence, Christ gets \*  
announced; and on this score I am glad and shall  
19 always be so. For I know that my enduring this  
will go to enhance my salvation, through your  
intercession, and its recruiting in me the Spirit of  
20 Jesus Christ. So will my eager expectation and  
hope be fulfilled, of having no slur resting on me,  
and of Christ being, now as ever, magnified in my  
person, by my outspoken boldness in His cause,  
21 whether for life or death. In fact to me to live  
22 is Christ, and to be dead is gain. But if my lot  
be to live on in fleshly life, that is still, I find,

<sup>1</sup> In verses 16, 17 the transposition has better authority.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ ; which is far better :

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith :

26 That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel ;

28 And in nothing terrified by your adversaries : which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake ;

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

## CHAPTER II

If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vainglory ; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

worth while: and so which to choose, I cannot  
 23 make up my mind, but feel hampered both ways;  
 my own desire being for release and to be with Christ,  
 24 for that is ever so much better; but to hold on  
 25 to fleshly life is more needful for your sake. And  
 of this I feel quite sure, that I shall abide and  
 keep my place beside you all, while the further-  
 26 ance and triumph of your faith requires it; that  
 so you may have much more exultation in Christ  
 Jesus on my account, by my coming to see you  
 27 again. Only live up to your privileges in Christ's  
 gospel, that, whether I come to see you, or hear  
 of you in my absence, I may be sure you are  
 standing fast in one resolve, with one soul main-  
 28 taining the struggle for gospel-faith, undaunted  
 at every point by its adversaries; whose enmity is  
 an omen to them of perdition, as to you of salva-  
 29 tion, and that too from God. Indeed your privi-  
 lege on Christ's behalf includes not only believing  
 30 in Him, but also suffering for Him; and thus  
 sustaining the same struggle which you saw in me  
 once, and hear of in me still.

2 So then, if there be any encouragement in Christ,  
 any incentive of charity, any fellowship of the  
 Spirit, any tender and compassionate sympathies,  
 2 fill up the joy I have in you, by being of the same  
 mind, cherishing the same charity, knit soul to  
 3 soul in unanimity. Let there be no trace of  
 factiousness or vainglory; but in lowliness of  
 thought let each deem others better than himself;  
 4 keeping in view, not each his own interests, but

5 Let this mind be in you, which was also in Christ Jesus :

6 Who, being in the form of God, thought it not robbery to be equal with God ;

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men :

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name :

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth ;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling :

13 For it is God which worketh in you both to will and to do of *his* good pleasure. *1 Thes 2<sup>13</sup>*

14 Do all things without murmurings and disputings ;

15 That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world ;

16 Holding forth the word of life ; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. *(cf 3<sup>20, 21</sup>) Gal 1<sup>5</sup> 3<sup>4</sup>*

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.

5 those of others too. For this mind ought to be  
6 in you, which was also in Christ Jesus ; who, being  
antecedently in the form of God, did not cling to  
7 His prerogative of equality with Godhead ; but  
made Himself empty, by assuming the form of a  
8 servant and becoming a man like other men. And  
in outward presence being taken as man, He abased  
Himself by becoming obedient even to death, and  
9 that the death of the cross. Wherefore also God  
supremely exalted Him, and assigned Him the  
10 Name above every name ; that at the name of Jesus  
every knee should bow, of creatures in heaven  
11 above, and on earth and under the earth ; and  
that every tongue should confess that Jesus Christ  
is Lord, to the glory of God the Father.

12 So now, my beloved brethren, as you were always  
obedient, work out with awe and trembling eager-  
ness your salvation for yourselves ; not as if it  
needed the stimulus of my presence, but much more  
13 now in my absence ; for God is He who worketh in  
you both to will and to work, in order to carry out  
14 His good will towards you. Do all things without  
15 cavilling and disputing ; that you may stand forth  
blameless and unblemished, as God's own children,  
irreproachable amidst an age of depravity and  
perverseness, among whom you shew as luminaries  
16 in the universe ; holding out to them the word of  
life, and enabling me, against the Day of Christ,  
to boast, that not in vain was my course run, not  
17 in vain my toils endured. Or suppose that, while  
I offer and present your conversion as my sacrifice,

18 For the same cause also do ye joy and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death : but God had mercy on him ; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness ; and hold such in reputation :

30 Because for the work of Christ he was nigh unto



I too am poured out in blood upon it; then,  
18 what joy for me to share with all of you! And,  
—conversely yet identically—what joy for you all  
to share with me!

19 But I hope in the Lord to send Timothy  
speedily to you, that I too may be cheered by  
20 knowing how you fare; for I have none else whose  
soul reflects my own, none who will feel a genuine  
21 concern for your welfare. All the rest have  
objects of their own in view, not those of Jesus  
22 Christ. But Timothy's proved worth you know;  
how, as a son serves a father, he toiled with me in  
23 gospel work. Him therefore I hope to send the  
24 moment I can see my way; although I feel sure  
in the Lord that I too shall shortly come in  
25 person. But I feel bound now at once to send to  
you Epaphroditus, my brother, fellow-labourer  
and comrade, besides being your own emissary,  
26 commissioned to supply my wants. My reasons  
are, his own eagerness to see you all, and his  
27 distress because you had heard of his illness. For  
he was ill indeed, almost fatally so. But God  
spared him; and indeed not him only but me too,  
28 that I might not have sorrow upon sorrow. All  
the more eagerly then do I send him to gladden  
you again by the sight of him, and that I may  
29 find my sorrows lighter. So now give him a  
cordial welcome in the Lord, and prize all such  
30 highly. For it was in doing gospel-work that he \*  
had his narrow escape; running the risk of his  
life, that he might make good the one point of

death, not regarding his life, to supply your lack of service toward me.

### CHAPTER III

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh :

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more :

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews ; as touching the law, a Pharisee ;

6 Concerning zeal, persecuting the church ; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea, doubtless, and I count all things *but* loss, for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith :

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ;

your kindly services towards me which you could not effect.

3 What else, brethren, remains to say?—Have joy in the Lord! To repeat in writing what I told you before is no trouble to me, I assure you,  
2 and is safer for you. Beware of those curs, those  
3 tools of evil, the self-mutilators. For the true circumcision is ours, whose service to God is spiritual, whose boast is in Jesus Christ, who  
4 renounce reliance on the outward rite. Although I say it who have the best grounds for even that reliance. I say, if any thinks to rely on outward  
5 rite, much more may I; circumcised as I was on the eighth day, of Israel's stock, of the Benjamin tribe, a Hebrew of Hebrew parents, in my standard  
6 of the Law a Pharisee, in my warmth of zeal a persecutor of the Church, in my title to law-  
7 founded righteousness without a flaw. But all that I scored as gain in those respects, I have set  
8 down for Christ's sake as so much loss. Nay more, I continue to regard all things as less than nothing, beside the priceless knowledge of Christ Jesus my Lord, for whose sake I have sacrificed everything, and deem all to be refuse, so long as I  
9 win Christ and am found in Him. So shall no righteousness of my own—law-derived I mean—be found in me, but that which is through faith in Christ, a righteousness from God as its source,  
10 resting upon faith as its stay. For this is to know Him, and the power of His resurrection, and the fellowship of His sufferings, being moulded

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect : but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended : but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded : and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ ;

19 Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

20 For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ ;

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

#### CHAPTER IV

THEREFORE, my brethren, dearly beloved and longed

11 in the image of His death ; that I may—if only I  
may—win my way to the resurrection from the  
12 dead. Not that I am already a winner or have  
already reached perfection ; but I push on to  
grasp, if I may, that for which Christ Jesus fixed  
13 His grasp on me. For, brethren, I do not regard  
myself as having realized it ; but my one object  
is, forgetting all behind and reaching out to all  
14 before, to push on, with my eye on the goal, to \*  
the prize of God's heavenward call in Christ  
15 Jesus. Let all of us advanced Christians there-  
fore adopt the above view ; and if your view on  
any detail differs, even this too God will make clear  
16 to you. Only, so far as we have progressed, keep  
to the same line of progress. \*

17 Unite in emulating my efforts, brethren, and  
mark those whose conduct is such as you see  
18 exemplified in us : for many there are, as I used  
often to tell you, and now with deep sorrow  
repeat it, whose conduct is that of enemies of  
19 the Cross of Christ ; whose end is perdition, whose  
god is their own base appetite, and whose glory  
is in their shame, whose minds are set on earthly  
20 things. Whereas ours is the commonwealth already  
set up in heaven, whence we are expecting the  
21 Saviour too, the Lord Jesus Christ ; who shall  
transfigure this body of our humiliation, to be  
remodelled on His own body of glory, by virtue  
of the energy empowering Him to subdue all that  
is to Himself. \*

4 This being so, my brethren, whom I love and

for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

4 Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

long for, my joy and victor's wreath, stand fast so as you are in the Lord, my beloved ones.

2 Thee, Evodia, and thee, Syntyche, I exhort to  
3 sink your differences in the Lord. And I beg  
thee too, my good and true helpmate, to promote  
their reconciliation. They are women of the sort  
who shared my struggles in gospel-work; as did  
Clement also, and the rest of my fellow-labourers,  
whose names are in the Book of Life.

4 Rejoice in the Lord always: again let me say  
5 it, rejoice. Let your conciliatory temper be  
recognized by all men. The Lord is at hand.  
6 Dismiss all anxieties; but on every subject use  
prayer and supplication, with thankfulness, to  
7 lay your requests before God. So shall His peace,  
which transcends all power to understand it, keep  
8 your hearts and thoughts in Christ Jesus. Finally,  
brethren, let every principle of truth, reverence,  
rectitude, purity; all that is endearing, all that is  
auspicious; whatever there be that is excellent and  
9 praiseworthy; dwell in your thoughts. Let the  
lessons you learned, the precepts you received,  
the example you heard and saw in myself, be  
reduced to practice. So shall the God of peace  
be with you.

10 I must add, great was my delight in the  
Lord, at a reviving token of your concern for me  
just now come to hand. I know it was in your  
mind all along, only opportunity was wanting.  
11 Not that I am parading my necessities; for I  
have learned with what I have to make enough.

12 I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding, ye have well done that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift; but I desire fruit that may abound to your account.

18 But I have all, and abound; I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But my God shall supply all your need, according to his riches in glory by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cæsar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

It was written to the Philippians from Rome, by Epaphroditus.



- 12 I know how to endure the low ebb and the flowing  
tide. In all and every instance I possess the  
secret, both to be well fed and to be hungry, to  
13 be affluent and to be straitened. I feel strength  
14 for everything in Him who empowers me. Still, \*  
you did well in becoming partners in my distress.  
15 And I may appeal to your own knowledge,  
Philippians, that in the early day of your con-  
version, when I came away from Macedonia, no  
Church went shares in my account of debtor and  
16 creditor, except only yourselves; because even in  
Thessalonica you sent once and again to relieve my  
17 need. Don't suppose my object is the gift; rather  
it is the recompense, to fructify to your credit.  
18 Indeed I have all that I want of it and more. I  
am fully recruited by the receipt from Epaphro-  
ditus of your remittance, an offering carrying its  
sweet odour with it, acceptable and delightful to  
19 God. So, be sure, shall He whom I serve fulfil  
every need of yours according to that wealth of  
20 His in glory laid up in Christ Jesus. And so to  
God our Father be the glory to all the ages of  
eternity. Amen.
- 21 Greeting to every saint in Christ Jesus. The  
brethren with me send their greetings to you;  
22 so do all the saints, but they especially who  
23 are of the emperor's household service. The  
grace of the Lord Jesus Christ be with your  
spirit. Amen.



## ST. PAUL TO THE COLOSSIANS

### INTRODUCTORY

*THIS Epistle forms a special group with that to the Ephesians and that to Philemon, all written about the same time and from the same place, where the Apostle was then a prisoner. The reader is therefore referred to the introductory notice of the Epistle to the Ephesians. It should be borne in mind that, from internal evidence, this to the Colossians was written first, and that to the Ephesians very soon after. The two have much in common alike of thought and of phrase. Colossae was an ancient and principal city of the 'Phrygia' of Acts xvi. 6; to which also belonged Laodicaea and Hierapolis mentioned in this Epistle (Col. iv. 13, 15, 16, see also ii. 1). It should be noted that in this the Apostle associates Timothy with himself (Col. i. 1) in the authorship; which in that to the Ephesians he does not; possibly owing to the absence of Timothy at the moment of writing this latter.*

# The Epistle of PAUL the Apostle to the COLOSSIANS

## CHAPTER I

PAUL, an apostle of Jesus Christ, by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse : Grace *be* unto you and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints ;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel ;

6 Which is come unto you, as *it is* in all the world ; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth :

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding ;

10 That ye might walk worthy of the Lord unto all

## ST. PAUL TO THE COLOSSIANS

1 Paul, by divine appointment an Apostle of Christ  
2 Jesus, and Timothy our brother, send greetings  
to the holy and faithful brethren in Christ at  
Colossæ: may grace and peace from God our  
Father be yours. \*

3 We give thanks to God, the Father of our Lord  
Jesus Christ, in our prayers for you continually,  
4 for the tidings of your faith in Christ Jesus, and  
of the love you shew to all the saints, fed by the  
5 hope laid up for you in heaven. Of that hope  
you heard before, in the message of Gospel-truth;  
6 a living fact among you now as well as in all the  
world, and with fruitful growth increasing there \*  
even as among you, since the day you heard and  
7 took note of that grace of God in truth. For so  
you learned of Epaphras our beloved fellow-  
servant, and on your behalf Christ's faithful  
8 minister. He has given us clear proof of your  
9 devotedness: which makes us too, ever since we  
received it, pray for you without ceasing, and  
entreat that you may gain a complete knowledge  
of the Divine will attended with all spiritual  
10 wisdom and insight; and that your course may be  
one worthy of the Lord, so as to please Him in  
everything. We pray that you may fructify in

pleasing, being fruitful in every good work, and increasing in the knowledge of God ;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness ;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light :

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son ;

14 In whom we have redemption through his blood, *even* the forgiveness of sins ;

15 Who is the image of the invisible God, the firstborn of every creature :

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers : all things were created by him, and for him :

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church : who is the beginning, the firstborn from the dead ; that in all *things* he might have the preeminence.

19 For it pleased *the Father* that in him should all fulness dwell ;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself ; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight :

every good work, may grow in the higher know-  
ledge of God, and be gifted with every degree of  
strength for all endurance and longsuffering; and  
so reflect the might of His majesty, while with  
joy you give thanks to the Father, who qualified  
us for our lot and share among the saints in light.  
For He is our deliverer from the power of dark-  
ness, who transplanted us into the kingdom of  
the Son of His love; in whom we have our  
redemption, the forgiveness of our sins. That  
Son is the image of the unseen God, firstborn  
before all creation; because by Him were created  
all that are in heaven or on earth, whether seen  
or unseen, to whatever order of spiritual hierarchy  
they belong; all creatures were created through  
His agency, and for His service. He, too, is  
Himself before them all, and in Him they all are  
knit together. He likewise is Himself the Head  
of His body the Church; He is her origin, her  
firstborn from the dead; so that He holds the  
first place everywhere; because in Him all fulness  
of Deity was content to dwell, and through Him  
to bring all things into reunion with Itself:—such  
was the peace effected by the blood of His cross—  
through Him all, whether things on earth or  
things in heaven.

And you, too, alienated as you once were, and  
deliberate enemies by reason of your works which  
then were wicked, yet now He has brought back  
to reunion, by offering bodily His flesh through  
death:—the effect being to present you holy,

23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven ; whereof I Paul am made a minister ;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church ;

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God ;

26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints :

27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles ; which is Christ in you, the hope of glory :

28 Whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ Jesus :

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

## CHAPTER II

FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh ;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ ;



without a flaw and irreproachable before Him;  
23 if only, that is, you abide firmly settled on the  
foundation of the faith, and do not shift away  
from the gospel-hope which you heard, which was  
proclaimed in all creation under heaven; of which  
24 I Paul came to be a minister. Now therefore I  
rejoice in my sufferings endured for you; for in  
my person on behalf of Christ's body the Church  
I make up the outstanding balance of His  
25 afflictions. For I became her minister by virtue  
of that stewardship which God assigned to me, to  
include yourselves, and so fulfil the purpose of  
26 God—that mystic purpose, hidden from earlier  
ages and generations, but now made manifest to  
27 His saints. For God's pleasure was to make  
known to them how vast is the wealth of glory  
which clothes this mystic purpose as regards the  
Gentile world—mystic indeed, as being a Christ  
within you, with the hope of that glory included.  
28 Him then it is ours to announce to you, by  
admonishing every man and teaching every man  
in all wisdom; that we may present every man  
29 perfect in Christ. This in fact is the object of  
my toil and struggle, wrought by the energy of  
Himself put forth within me mightily.

2 For I would have you know how great a  
struggle I maintain for you and those in Laodicea  
and all who have not seen my face in the flesh;  
2 that their hearts may be comforted, cemented in  
the closest affection, and led on to the most  
intense grasp of intelligent assurance; and thus

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him :

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power ;

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ ;

12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses ;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross ;

3 know fully Christ, the mystery of God, in whom \*  
are hid all the treasures of theology speculative  
and practical.

4 And this I say, that no man may mislead you  
5 by plausible sophistry ; for although bodily absent,  
I am spiritually present with you, rejoicing as I  
survey your discipline and the solidity of your  
6 faith in Christ. Therefore as you received Christ  
Jesus our Lord, so maintain your course in Him.

7 In Him let your root be fixed. On Him be you  
built up and established in the faith, even as you  
were taught it ; and overflow with thankfulness.

8 Look to it that no enemy there be to make prize  
of you by false pretences of philosophy, in any  
human school of thought, attaching you to a  
9 secular instead of a Christian system. For in  
Christ's human person dwells all the fullest depth  
10 of Deity. And in Him you attain your fulness,  
11 who is the Head of all rule and authority. In  
Him you received a circumcision, not by outward  
operation, but by stripping off the encumbrance  
of carnal sinfulness, by the circumcision which is  
12 His. With Him in baptism you were buried, with  
Him therein raised again, through your faith in  
the divine energy put forth by God's raising Him  
13 from the dead. Even you, dead as you were in  
transgressions and your then uncircumcised state  
of nature—you, I say, He raised with Christ to  
life ; having condoned to you all those trans-  
14 gressions, and cancelled the bond which held us  
in its stringency, ready to be enforced against us ;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath *days* :

17 Which are a shadow of things to come ; but the body *is* of Christ.

18 Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not ; taste not ; handle not ;

22 Which all are to perish with the using ;) after the commandments and doctrines of men ?

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body ; not in any honour to the satisfying of the flesh.

### CHAPTER III

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

and has abolished its obstructive power by nailing \*  
15 it to the cross. And having spoiled the orders of  
the rebel hierarchy, He paraded then in open  
triumph gained over them by that cross.

16 So then, let no one call you to account for  
what you eat or drink, or on the score of monthly,  
17 or weekly, or other festivals. For these things  
were but a shadow of things future, of which the  
18 substance is Christ's. Let no one rob you of  
what is really yours, by affecting self-abasement  
and devotion to angels, presuming on alleged \*  
visions, in the empty self-conceit of a mind ruled  
19 by the flesh; but losing touch of Christ, the  
Head, from whom all the body, compacted to  
Him by its joints and ligaments, draws its supply  
of life, and so puts forth the growth prescribed  
20 by God. For why, if with Christ you are really  
dead to the rudiments of the perishable—why, as  
though you belonged to it still, let yourselves be  
bound by rules resting on human injunction and  
21 authority, prohibiting you to handle, taste, or  
22 touch this or that of the things made to be used  
23 and then thrown away? Such rules have indeed a  
profession of wisdom in prostration of the will,  
abasement of the spirit, and inflictions on the  
body; but are of no real value, and only pamper  
a carnal tendency.

3 If then you were, as I said, raised again with  
Christ, seek the things above, where Christ is,  
2 seated at God's right hand. Set your affection  
on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry :

6 For which things' sake the wrath of God cometh on the children of disobedience :

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds ;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him :

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free : but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering ;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any : even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body ; and be ye thankful.

3 For you died with Him, and your life is hid with  
4 Christ in God. When Christ shall be manifested,  
who is our true Life, then shall you also with  
5 Him be manifested in glory. Mortify then those  
animal instincts which cling to earth, fornication,  
impurity, sensual passion, evil hankering, and the  
6 lustful excess which is a sort of idolatry; for  
which things' sake the wrath of God comes upon  
7 the sons of disobedience; to which practices you  
too were addicted once, when you were living in  
8 them; but now put them all away—for this is now  
your duty—anger, wrath, malice, evil-speaking,  
filthy talking;—let no such word pass your lips.  
9 Lie not one to another, you who stripped your-  
10 selves of the former man with his practices, you  
who put on the new man, who is being remoulded  
towards higher knowledge on the lines of his  
11 Creator. In that creation there is no room for  
distinction of Greek and Jew, circumcision and  
uncircumcision, barbarian, Scythian, slave and  
free; but Christ is all in all.  
12 Therefore put on, as God's elect, holy and  
beloved, feelings of pity, kindness, humility,  
13 meekness, long-suffering; putting up with one  
another, and mutually forgiving, if any have a  
grievance against any; even as Christ forgave  
14 you, so also do you. And besides all these, put  
on charity, for in that knot of union they all are  
15 perfected. And let the peace of Christ be para- \*  
mount in your hearts, to which you were also  
called in one body, and learn to be thankful for

16 Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things : for this is well pleasing unto the Lord.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh : not with eyeservice, as menpleasers ; but in singleness of heart, fearing God :

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men ;

24 Knowing that of the Lord ye shall receive the reward of the inheritance : for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done : and there is no respect of persons.

#### CHAPTER IV

MASTERS, give unto *your* servants that which is just and equal ; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving ;

3 Withal praying also for us, that God would open



16 it. Let the word of Christ dwell within you fruitfully. In all wisdom carry on mutual teaching, mutual instruction; by psalms, hymns, and devotional strains, singing in your hearts to God,  
17 as His grace enables you. And whatsoever you do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

18 You, wives, be submissive to your own husbands,  
19 as is seemly in the Lord. You, husbands, love your wives, and be not ill-tempered to them.  
20 You, children, be obedient to your parents in all  
21 things, for this is well-pleasing in the Lord. You, fathers, don't exasperate your children, lest their  
22 spirit be broken. You, slaves, be obedient in all things to your earthly lords, not with eye-service as men pleasers, but with singleness of motive, as  
23 fearing the Lord. Whatever you do, let your heart be in your work, done as to the Lord, not  
24 to men; as knowing that from the Lord you shall receive that inheritance which is to recompense you. For the Lord Christ is your real Master;  
25 but the wrong-doer shall be requited for his wrong-doing, and there is no favouritism there.

4 You, masters, deal justly and impartially with your slaves, as knowing that you, too, have a Master in heaven.

2 To prayer be all-attentive, keeping watch over your thoughts the while; and couple it with  
3 thankfulness. And withal pray for us too, that God may open to us a door for His message, to

unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds :

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord ;

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts ;

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments ; if he come unto you, receive him ; )

11 And Jesus, which is called Justus ; who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

declare the mystery of Christ, which is the very  
4 cause of my bonds ; that I may give it all publicity,  
5 as I ought to declare it. Behave discreetly to  
those outside the Church, and seize every oppor-  
6 tunity as it arises. Let your speech be always  
kindly, seasoned with the salt of Christian prin-  
ciple, to know how you ought to answer every man.  
7 All my personal matters you will learn from  
Tychicus, our beloved brother and faithful  
8 assistant and fellow-servant in the Lord. Him I  
am sending to you for this very purpose, now to  
let you know all about us, and to cheer your  
9 spirits ; with Onesimus, that faithful and beloved  
brother, and one of yourselves. They will inform  
10 you of everything here. Aristarchus, my fellow-  
prisoner, sends his greeting, as do Mark, the son  
of Barnabas' sister, (about whom you have had  
previous instructions ; if he come to you, receive  
11 him) and Jesus, called Justus. These belong to  
the Jewish branch of the Church ; and of it these \*  
alone have proved a solace to me, as fellow-  
12 labourers for the kingdom of God. Epaphras,  
one of yourselves, a servant of Christ, sends his  
greeting ; ever striving for you in his prayers, that  
you may stand perfect and fully acquiescent in \*  
13 every requirement of the Divine will. For I bear  
him witness what efforts he makes on behalf of you \*  
and those in Laodicea, and those in Hierapolis.  
14 Luke, the beloved physician, and Demas send  
15 their greetings. Greet the brethren in Laodicea  
and Nymphas, and the church that is in their \*

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans ; and that ye likewise read the *epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

Written from Rome to the Colossians, by Tychicus and Onesimus.

16 house ; and when this epistle has been read among  
you, take care that it be read in the Church of  
the Laodiceans also, and that you, too, read the  
17 epistle which comes from Laodicea. And give  
Archippus this message, 'Look to the pastoral  
charge which thou receivedst in the Lord, that  
thou fulfil it.'

18 Here is the greeting of me Paul, in my own  
writing. Remember my bonds, and grace be  
with you. Amen.



# ST. PAUL TO THE THESSALONIANS

## FIRST EPISTLE

### INTRODUCTORY

*THIS is probably the earliest in time of all St. Paul's Epistles now extant. In it the Apostle associates (i. 1) Silvanus, or Silas, and Timothy with himself as joint authors. They had rejoined him at Corinth in the European mission tour of which the successive stages were Philippi, Thessalonica, Beroea, Athens, and Corinth. Timothy indeed had been sent back from Athens to Thessalonica (iii. 1, 2), from which latter the Apostle had been forced precipitately to retire before the tumult raised against him by a Jewish local faction (Acts xvii. 5-9). The uncertain and incomplete state of the new converts' faith was what led to Timothy's brief errand back to them; shortly after whose return, as above, to Corinth with news of their state this Epistle was probably written from that city in the autumn or winter of 52 A.D. See Acts xvii. 5-10, 13-16; xviii. 5.*

*Thessalonica was named from the sister of Alexander the Great, the wife of Cassander, who founded, or refounded, it on the site of an older "Therme." Its maritime position and advantages always ensured it an importance, which it retains, as the modern "Saloniki," under Turkish rule.*

# The First Epistle of PAUL the Apostle to the THESSALONIANS

## CHAPTER I

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers ;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father ;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance ; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost ;

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad ; so that we need not to speak any thing.



## ST. PAUL TO THE THESSALONIANS

### FIRST EPISTLE

- 1 Paul and Silvanus and Timothy, to the Church  
of the Thessalonians in God the Father and our  
Lord Jesus Christ : grace be yours and peace.
- 2 We thank God always for you all, while we  
make incessant mention of you in our prayers,  
3 and call to mind before our God and Father, the  
solid fact of your faith, the toil of your love, and  
the persistency of your hope in our Lord Jesus  
4 Christ : for we know, brethren beloved by God,  
5 your election by Him ; proved by our gospel  
coming home to you, not merely in outward  
phrase but in inward power, with the Holy Ghost  
for the agent, and full conviction for the result :  
thus matching the impressiveness among you of  
6 our preaching for your benefit. And you, in your  
turn, by receiving the word, though amidst perse-  
cution, yet with that joy which the Holy Ghost  
gives, became imitators of us and of the Lord ;  
7 and so set an example to all the believers in  
Macedonia and Achaia.
- 8 For from you the word of the Lord found an  
echo not only in the regions named ; but in every  
place your faith towards God has so gone abroad,  
that we have no need to say anything about it.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God ;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

## CHAPTER II

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain :

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile :

4 But as we were allowed of God to be put in trust with the gospel, even so we speak ; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness ; God *is* witness :

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children :

8 So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail : for labouring night and day, because we would not be

9 For the people there report of us what full access  
we found to you, and how you turned to God from  
your idols, to serve Him the living and the true;  
10 and to await his Son from heaven, whom He  
raised from the dead, even Jesus, who rescues us  
from the wrath to come.

2 Indeed, I may appeal to yourselves, brethren,  
that the access which we found to you was by no  
2 means ineffectual; but in spite of suffering and  
outrage endured, as you know, at Philippi, we  
made bold in God's name to plead His gospel's  
3 cause to you amidst a storm of opposition. For  
our plea on its behalf is no outcome of imposture  
4 or impurity, nor does it adopt any disguise; but  
we declare the gospel as men whom God has  
approved to have that trust reposed in them;  
not as seeking favour with men, but with God,  
5 the tester of hearts. For we never, as you know,  
adopted a style of adulation, nor made our mission,  
6 God knows, a screen for selfish greed, nor was our  
object the esteem of men, either yourselves or  
others; when we might have stood on our dignity  
7 as Christ's apostles; but we bore ourselves in the  
midst of you with unassuming gentleness, as gently  
as a nursing mother to the child at her breast.  
8 So lavish indeed we were of kindness towards you,  
that we were fain not only to impart to you the  
gospel of God, but to stake our own lives too, in  
9 proof of how dearly we loved you. For you  
remember, brethren, our toil and drudgery, how  
we used to work night and day, that we might not

chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe :

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

*Phil 2<sup>13</sup>*

14 For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus : for ye also have suffered like things of your own countrymen, even as they *have* of the Jews ;

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us ; and they please not God, and are contrary to all men ;

16 Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway ; for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again ; but Satan hindered us.

- cost any of you anything in our proclaiming to  
10 you the gospel of God. To your own testimony  
and that of God we appeal, with what scrupulous  
uprightness and unblemished integrity we behaved  
11 to you who believe. And you know equally well  
that to every one of you, as a father might to his  
children, we addressed our exhortations, appeals  
12 and adjurations; that your behaviour might be  
worthy of that God who is summoning you into \*  
13 His kingdom and glory. This is why we too  
never cease to thank Him that, in receiving the  
word of God, although by hearsay from us, you  
accepted it not as a statement of men, but, as in  
truth it is, the word of God; whose energy further  
14 works in you now that you believe; leading you  
to rival in zeal the Judæan Churches of God in  
Christ Jesus. For you endured from your own  
countrymen precisely what they experienced from  
15 the Jews; by whom were put to death both the  
Lord Jesus and the prophets, and we ourselves  
driven out by persecution. They care not for  
God's favour, and are the enemies of all the rest of  
16 mankind, in that they would stop us from address-  
ing the heathen for their salvation. Thus they go  
on ever filling up their sins; and thus the wrath  
of God overtook them, to make an end of them.  
17 But we, brethren, separated from you by a  
momentary bereavement, of presence however  
only, not of heart, were only more eager in our  
efforts to see the face of those we missed so sorely.  
18 With that view our wish was to come to you—I

19 For what *is* our hope, or joy, or crown of rejoicing?  
*Are* not even ye in the presence of our Lord Jesus Christ  
at his coming?

20 For ye are our glory and joy.

### CHAPTER III

WHEREFORE when we could no longer forbear, we  
thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of  
God, and our fellow-labourer in the gospel of Christ, to  
establish you, and to comfort you concerning your faith;

3 That no man should be moved by these afflictions:  
for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you  
before that we should suffer tribulation; even as it came  
to pass, and ye know.

5 For this cause, when I could no longer forbear, I  
sent to know your faith, lest by some means the tempter  
have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us,  
and brought us good tidings of your faith and charity,  
and that ye have good remembrance of us always,  
desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, we were comforted over you  
in all our affliction and distress, by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for  
you, for all the joy wherewith we joy for your sakes  
before our God;

10 Night and day praying exceedingly that we might  
see your face, and might perfect that which is lacking in  
your faith?

Paul may speak for myself—once and again, but  
19 Satan thwarted us. For what hope, or joy, or  
crown of triumph, have we before our Lord Jesus  
20 at His advent, if it be not yourselves? You, I  
repeat, are our glory and joy.

3 And so, unable longer to restrain our feelings,  
2 we were fain to be left at Athens alone; and  
despatched Timothy our brother, God's minister  
and our helpmate in the gospel of Christ, to keep  
you stedfast, and to charge you, as you tender  
3 your faith, that none of you give way under these  
afflictions, for you yourselves know that this is  
4 what we are here for. For even when with you,  
we gave you notice, that we must expect to suffer,  
as the fact also was, and you know it to have  
5 been. And on this account I too, no longer re-  
straining my feelings, sent to ascertain your faith,  
for fear the tempter might have tempted you, and  
so our toil should prove vain.

6 But now that Timothy has just come to us  
from you, bringing glad tidings of your faith and  
love, and how you have at all times a loving  
memory of us, and long to see us, as we to see  
7 you; this relieved our anxiety about you, brethren,  
after all our affliction and distress,—this news of  
8 your fidelity. Because now we live anew, if you  
9 stand fast in the Lord. For what thanks can we  
render to God on your account, after all the joy  
10 we feel before our God because of you? While  
night and day we spare no entreaty, that we may  
see your face and make up the shortcomings of

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you :

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

#### CHAPTER IV

FURTHERMORE then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication :

4 That every one of you should know how to possess his vessel in sanctification and honour ;

5 Not in the lust of concupiscence, even as the Gentiles which know not God :

6 That no *man* go beyond and defraud his brother in *any* matter ; because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you : for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren



11 your faith. Now may God Himself our Father  
and our Lord Jesus guide us straight to you;  
12 and as for you, may the Lord increase and multiply your love for one another and for all, even  
13 as we feel towards you: to give you perseverance of heart, irreproachable in holiness before God our Father, at the advent of our Lord Jesus attended by all His saints.

4 It only remains then, brethren, that we beg and exhort you in the Lord Jesus, that, as you received of us how you ought to behave, to win God's favour, so you would show still greater  
2 advances therein. For you know what directions we gave you in our Lord and Saviour's name.  
3 This, be sure, is what God wills—that you become holy, and, to this end, abstain from fornication.  
4 Each of you should see his way to provide himself  
5 a helpmate in a holy and honourable estate; not yielding to lustful impulse after the fashion of the  
6 heathen in their ignorance of God: not for any man to overreach and take advantage of his brother in this particular; because the Lord is the avenger of all such wrongs; as we told you  
7 before under solemn protest. For God called us, not as allowing impurity, but as requiring holiness.  
8 Accordingly he that sets at nought this duty, sets at nought not man but God—the God even, who  
9 gave His Holy Spirit to dwell in you. But concerning brotherly kindness you need no reminder, for you yourselves have God for a teacher in the  
10 lesson of mutual love. And in fact this is just

which are in all Macedonia : but we beseech you, brethren, that ye increase more and more :

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you ;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord, shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first :

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

## CHAPTER V

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety ; then

what you are showing towards all the brethren—those throughout the whole of Macedonia. We only exhort you, brethren, to yet greater advances ;  
11 that your sole ambition be for a quiet life, minding your own business and going to work with  
12 your own hands, just as we directed you ; so as to show a scrupulously good behaviour to those who are not Christians, and to be able to supply your own wants.

13 But we would not have you ignorant, brethren, concerning those that fall asleep in death, that you may not sorrow, even as the rest do who are  
14 devoid of hope. For, if we believe that Jesus died and rose again, so also those fallen asleep in  
15 Jesus God will bring with Him. For this we say to you, as speaking the Lord's message, that we the living, who are left remaining against the advent of the Lord, shall not anticipate those  
16 fallen asleep. Because the Lord Himself, with a shout of summons, with archangel voice and the trump of God, shall descend from heaven ; and  
17 the dead in Christ shall rise first. Afterwards we, the living who are left remaining, shall together with them be caught up in clouds into the air, to meet the Lord ; and so shall we ever be  
18 with the Lord. So then, comfort one another with these words.

5 But concerning the times and seasons, brethren,  
2 you need not any written instruction. For you yourselves know perfectly well that the Day of  
3 the Lord so cometh as a thief in the night. For

sudden destruction cometh upon them, as travail upon a woman with child ; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day : we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others ; but let us watch and be sober.

7 For they that sleep, sleep in the night ; and they that be drunken, are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love ; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you ; -

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.

15 See that none render evil for evil unto any *man* ; but ever follow that which is good, both among yourselves and to all *men*.

16 Rejoice evermore.

17 Pray without ceasing

while they are saying ‘peace and safety,’ then suddenly bursts upon them destruction, as the pains of labour upon the expecting mother;—  
4 a doom from which there is no escape. But, brethren, you are not in darkness, for that Day to  
5 overtake you as a thief doth; for you are all sons of light and sons of day: we belong not to night  
6 nor to darkness. So then, let us not sleep on, as do the rest, but let us keep our eyes open and be  
7 sober. For sleepers sleep by night, and drunkards by night intoxicate: but let us, who are of the  
day, be sober, putting on the body-armour of faith and charity, and for a helmet the hope of  
9 salvation: for God has appointed us not for doom of wrath but for achievement of salvation,  
10 through our Lord Jesus Christ, who died for us, that whether we keep awake or fall asleep, we  
11 may live in one with Him. So then comfort and edify one another, just as your way is to do.  
12 Further, we beseech you, brethren, to mark those who toil on your account and preside over  
13 you in the Lord and admonish you, and to give them a very high place in your affections for their work’s sake. Preserve peace among yourselves. \*  
14 And we exhort you, brethren, [presbyters] admonish the unruly, console the faint-hearted, hold out a hand to the weak, be long-suffering  
15 towards all. See that none requite evil for evil; but evermore keep in view what is good, both  
16 towards one another and towards all. Rejoice  
17 evermore, keep up prayer without ceasing. On

18 In every thing give thanks : for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things ; hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly ; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ,

24 Faithful *is* he that calleth you, who also will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

The first *epistle* unto the Thessalonians was written from Athens.

18 every occasion give thanks; for this is God's  
19 requirement at your hands in Jesus Christ. Do  
20 not repress the Spirit, nor despise inspired utter-  
21 ances; but test all things and hold fast to what  
22 is best. Abstain from every kind of evil.

23 Now may the God of peace Himself sanctify you  
to entire perfection; and in blameless integrity  
may your spirit, soul and body be in God's keep-  
ing against the advent of our Lord Jesus Christ.  
24 As surely as He that called you is faithful, He  
will accomplish this my prayer.

25 Brethren, keep up prayer for us. Salute the  
26 brethren all round with a kiss of sanctity. I  
27 adjure you by the Lord that this letter be read  
28 to all the holy brethren. The grace of our  
Lord Jesus Christ be with you. Amen.





## ST. PAUL TO THE THESSALONIANS

### SECOND EPISTLE

#### INTRODUCTORY

*IN this, as in the former Epistle, the Apostle associates Silas and Timothy with himself in writing. We know that he abode at Corinth from the autumn of 52 A.D. to the spring of 54 : see Acts xviii. 11, 18. Probably early during this stay of eighteen months, some information from Thessalonica reached St. Paul which led him to write this second Epistle, to correct some erroneous impressions hastily derived from the former one by the recent converts there. Corinth and the spring of 53 A.D. may with great probability be assumed as the place and time of writing. Both being maritime cities at no great sea-distance apart, communication between Corinth and Thessalonica would be rapid and easy, at any rate as soon as the navigation season reopened in the spring of 53 A.D. ; to say nothing of the possibilities by land.*

## The Second Epistle of PAUL the Apostle to the THESSALONIANS

### CHAPTER I

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ :

2 Grace unto you and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet ; because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth :

4 So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure ;

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer :

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you ;

7 And to you who are troubled, rest with us ; when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

## ST. PAUL TO THE THESSALONIANS

### SECOND EPISTLE

- 1 Paul, Silvanus and Timothy to the Church of  
the Thessalonians in God our Father and the  
2 Lord Jesus Christ : grace be yours and peace from  
God the Father and the Lord Jesus Christ.
- 3 We are bound to thank God always on your  
account, brethren, as is due to the superlative  
growth shewn by your faith, and to the abundance  
of love in every one of you all to each other.
- 4 This makes us point exultingly to you among the  
Churches of God, on account of your constancy  
and faith, amidst all the persecutions and afflict-  
5 tions which you sustain. We hail it as an omen  
of His righteous award, which goes to justify your  
title to that kingdom of God for which you are  
6 content to suffer ; *i.e.* assuming it to be agreeable  
to divine justice to requite affliction to them that  
7 afflict you, and to assign to you the afflicted a  
release, which we too shall share. Its time will  
be the revelation of our Lord Jesus Christ from  
8 heaven, attended by the angels of His power, in  
flames of fire dealing vengeance on those who  
know not God, and those who obey not the

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power ;

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

## CHAPTER II

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means : for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition ;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things ?

6 And now ye know what withholdeth, that he might be revealed in his time.

9 gospel of our Lord Jesus Christ. On such will  
fall the doom of eternal destruction from the  
presence of the Lord and from the glory of His  
10 majesty; when He shall come to be glorified  
in His saints, and an object of admiration to  
all believers—yourselves included, because our  
testimony to you was believed—in that Day.  
11 And to this end we ever pray for you, that our  
God may find you worthy of His call, and give  
effect to all the loyalty of your good purpose and  
12 mighty effort of your faith. So shall the name  
of our Lord Jesus Christ be glorified in you, and  
you in Him, agreeably to the grace vouchsafed  
by our God and Lord Jesus Christ.

2 Further, while insisting on that advent of our  
Lord Jesus Christ and our muster of reunion to  
2 meet Him, we urge you by it, **not to let your mind  
be unhinged** or alarmed by any spirit, or message,  
or letter purporting to be from us, as though the  
3 day of the Lord were close upon us. Let no one  
so mislead you by any manner of means. Be sure  
that it cometh not, unless there shall first have  
come the apostasy and <sup>2</sup>the revelation of the man  
4 who is sin personified, the son of perdition,—of  
him who opposes and exalts himself against all  
acknowledged Deity or object of reverence; so  
much so as to take his seat in God's own temple,  
and pass himself off as actually God.

5 Do you not remember that, when I was with  
6 you, this was what I used to tell you? And now  
you know the hindrance that keeps him from being

7 For the mystery of iniquity doth already work : only he who now letteth, *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming :

9 *Even him*, whose coming is after the working of Satan, with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie :

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth ;

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

### CHAPTER III

FINALLY, brethren, pray for us, that the word of the

7 revealed before his proper season. For the mystery of that lawlessness is already at work. Only wait until he who now hinders stop the way no more; and then shall be revealed the Lawless One whom the Lord Jesus shall blast with the breath of His lips, and shatter by **the epiphany of His**  
9 **advent**. But the presence of that enemy will be brought about by Satanic agency in full power, attended by miracles and portents of falsehood:  
10 and by all the fraud of wickedness put forth upon those who perish, because they welcomed not with love the truth which might have saved them.  
11 And on this account God will send them a deep-working delusion, to put their trust in that falsehood;  
12 that all may be condemned who rejected the truth, to patronize iniquity.

13 But we for our part are bound to thank God always on your behalf, brethren, beloved by the Lord, that God chose you a first-fruit to salvation, through sanctification of the Spirit and **persuasion**  
14 **of the truth**. And to this He called you through our gospel, to win your way to the glory of our Lord Jesus Christ. So then, brethren, **stand fast**  
15 and **hold fast** what was delivered to you in teaching, whether orally or by letter, from us. So may our Lord Jesus Christ Himself and God our Father,  
16 who so loved you as to give you abiding comfort and a sound hope in grace, encourage your hearts and fix you steadfast in every good word and work.

3 Finally, brethren, pray for us, that the word of

Lord may have *free* course, and be glorified, even as *it* *is* with you :

2 And that we may be delivered from unreasonable and wicked men : for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us : for we behaved not ourselves disorderly among you ;

8 Neither did we eat any man's bread for nought ; but wrought with labour and travail night and day, that we might not be chargeable to any of you :

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.



the Lord may speed its course and its glory be  
2 recognized by others, just as among you it is; also  
for our rescue from fanatical and wicked men; for  
3 the faith is not possessed by all. But faithful is  
the Lord. He will keep you steadfast and safe  
4 from the Evil One. And in Him we rely upon  
you; that, whatever admonitions we give, you  
5 both keep and will keep. And may the Lord  
direct your hearts into the love of God and the  
patience shewn by Christ.

6 Now we charge you, brethren, in the name of  
the Lord Jesus Christ, to draw off from every  
brother whose conduct is unruly, and who abides  
not by what was delivered and received from us.  
7 For I need hardly tell you how your course ought  
to be a copy of ours: I mean as regards the  
8 strictness we observed among you, in not taking  
from any man bread to eat without paying; but  
by toil and drudgery day and night earning a  
livelihood, so as not to be a burden upon any of  
9 you:—not as if we had not the right, but to set  
10 an example for you to follow. Why, when we  
were with you this was the charge we used to give  
you—‘if any man refuse to work, refuse him  
11 maintenance.’ And we urge it now, as hearing  
that there are among you some unruly in conduct,  
12 not workers but busybodies. Such then I ad-  
monish and charge, on their obedience to our  
Lord Jesus Christ, by quiet industry to get their  
own bread.

13 And do you, brethren, [to the presbyters] not

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle : so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

The second *epistle* to the Thessalonians was written from Athens.

14 lose heart in well-doing; and if any obey not  
our word as now written, let him be a marked  
man, whose society is to be shunned, that he may  
15 be ashamed of himself. Yet regard him not as an  
enemy, but set him right as a brother should be.

16 So may the Lord of peace Himself give you  
His peace evermore in every way. The Lord be  
17 with you. Here follows the greeting of me Paul  
(signed) with my own hand—the credential in  
18 every letter—notice my writing. The grace of  
our Lord Jesus Christ be with you all. Amen.



## THE PASTORAL EPISTLES OF ST. PAUL

### 1. FIRST TO TIMOTHY

### 2. TO TITUS

### 3. SECOND TO TIMOTHY

#### INTRODUCTORY

*THESE three, in the above order of time, form a group so clearly defined from all the other Epistles, and with a character so closely coherent among themselves, that the questions relating to them, regarding time, place, etc., may be better discussed together.*

*It seems to me incontestable that St. Paul in the spring or summer of 62 A.D. received the release from his Roman imprisonment to which his Epistle to the Philippians looks forward, that he resumed missionary activity, revisiting during a period of some four years Asia Minor and especially Ephesus, and thence by Miletus and Troas reaching Macedonia and Corinth; besides finding time for a voyage to Crete, where he left Titus to organize and settle the Church there, and probably also for a journey further west-*

*wards perhaps to Spain (Rom. xv. 28). Of the above group one and two are probably nearest to each other in time, and may be assigned to 66 A.D., as written from any of the above places, except Ephesus as regards 1 Tim., and Crete as regards the Epistle to Titus. From this last (iii. 12) we learn the Apostle's purpose to winter at Nicopolis, probably the city of that name on the Bay of Actium. From his urging Titus to join him there without delay, it was presumably late in the year when he wrote. At or near Nicopolis he was probably arrested and sent, a prisoner again, but under very different conditions, to Rome.*

*If this occurred late in 66 A.D., some time seems to have passed over before 2 Tim. was written; for in it (iv. 21) Timothy is urged to do his best to reach Rome (whence certainly this last of the Pauline series of letters was written) 'before winter.' Thus the latter part of 67 A.D. would be indicated for its date. The direction to 'bring the cloak left at Troas,' as if needed for the winter's wear (iv. 13), is a touch of nature pointing in the same direction.*

*From iv. 10 we learn that Titus had, before it was written, 'departed,' probably on a mission from St. Paul, 'to Dalmatia.' The nearness of this region to Nicopolis makes it probable that he had joined St. Paul there and shared for a while his imprisonment. Whether Timothy reached Rome in time to join hands in the flesh once*

*more with his father in the faith, is uncertain. The Apostle was awaiting his martyrdom, which probably was consummated in the ensuing winter or at latest spring 68 A.D. Although the order given above is that of time, the order of the Authorized Version is not here departed from.*

# The First Epistle of PAUL the Apostle to TIMOTHY

## CHAPTER I

PAUL, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope ;

2 Unto Timothy, *my* own son in the faith : Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith ; *so do*.

5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned :

6 From which some having swerved, have turned aside unto vain jangling ;

7 Desiring to be teachers of the law ; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully ;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for



## ST. PAUL TO TIMOTHY

### FIRST EPISTLE

1 Paul, an apostle of Jesus Christ by the fiat of  
2 God our Saviour and Jesus Christ our hope; to \*  
Timothy, my genuine child in the faith, be grace,  
mercy and peace from God the Father and Christ  
Jesus our Lord.

3 As I charged thee when on my way to Mace-  
donia to abide in Ephesus, so I bid thee now.  
My object was for thee to admonish certain  
4 persons not to innovate in doctrine, nor yet de-  
vot themselves to fables and endless retracing of  
spiritual emanations—subjects which suggest con-  
troversies rather than the discharge of God's  
5 stewardship in faith. Take, then, as the object  
of thy admonition, charity, the outcome of a pure  
heart, of a good conscience and a faith undis-  
6 sembled. Some who should make these their aim  
7 wander off into frivolous discussion. They affect  
to be teachers of the law, but have no clear notion  
of what they say, nor of the subjects they are so  
positive about.

8 Of course we admit the excellency of the  
9 law, if used agreeably to its own design, and  
with the understanding that not for a righteous  
man is law appointed; but for the lawless and

the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine ;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry ;

13 Who was before a blasphemer, and a persecutor, and injurious : but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners ; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare ;

19 Holding faith, and a good conscience, which some having put away, concerning faith have made shipwreck :

rebellious, the impious and sinful, the unholy and profane, for those who ill-treat their parents, for  
10 homicides, fornicators, and outragers of nature,  
for slave-makers, liars and perjurers, and whatever  
11 else is contrary to wholesome teaching. Such is the  
tenour of the glorious gospel of the blessed God  
12 which was committed to my trust. And indeed

I thank Jesus Christ our Lord, who put strength  
within me for it, that by appointing me to the  
13 ministry He proved that He trusted me—me, who  
was previously guilty of blasphemy, persecution  
and outrage, but who found forgiveness, because I  
14 acted in the ignorance of my unbelief. And the  
grace of our Lord, with the faith and love which  
are in Christ Jesus attending it, reached in me its  
15 highest measure. It is an unquestionable truth,  
to be accepted universally, that Christ Jesus came  
into the world to save sinners, of whom the fore-  
16 most am I. But, by my being received to mercy,  
Christ Jesus made in me a precedent of His all-  
inclusive long-suffering, to which all future  
believers in Him for eternal life might refer.  
17 Therefore to the King of Eternity, imperishable,  
invisible, to God the only wise, be honour and  
glory for ever and ever. Amen.

18 This present charge then I place in thy hands,  
Timothy my son, agreeably to the inspired inti-  
mations which before pointed to thee; that,  
guided by them, thou mayest maintain the noble  
19 struggle, with faith and a good conscience to help  
thee. This last some have thrown overboard, and

20 Of whom is Hymenæus and Alexander ; whom I have delivered unto Satan, that they may learn not to blaspheme.

## CHAPTER II

I EXHORT therefore, that, first of all, supplications prayers, intercessions, *and* giving of thanks, be made for all men ;

2 For kings, and *for* all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour ;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator between God and men, the man Christ Jesus ;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not ;) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety ; not with broidered hair, or gold, or pearls, or costly array ;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

20 so made shipwreck of their faith too. Examples are Hymenæus and Alexander; whom I handed over to the power of Satan, to give them a lesson not to blaspheme.

2 So then, I enjoin first of all the duty of keeping up supplications, prayers, intercessions, thanksgivings, on behalf of all mankind; specially for kings and all that are in high estate, that we may spend an untroubled and quiet life, in every way religious and exemplary. For this duty is primary, and acceptable in the eyes of God our Saviour; who wills all men to be saved and attain to the full knowledge of the truth. For there is one God and one mediator between God and men, 6 Himself a man, viz. Christ Jesus: who gave Himself a ransom for all—a fact for attestation, now 7 that its times are come: for which duty was I appointed its herald and apostle—what I say is truth and nothing but truth—a teacher of the \* 8 Gentiles in the faith and truth delivered. Therefore I would have the men pray in every locality, uplifting pious hands apart from angry controversies: and similarly that the women present themselves in decent attire, with modesty and seriousness for their ornaments; avoiding highly-dressed hair, gold, pearls and costly dresses; but 10 conspicuous only in good works, as becoms women 11 professing devotion to God. Let a woman learn 12 her duty quietly in all submissiveness. But teaching in church I allow not to any woman, nor yet to take the lead of man, but to keep quiet.

**"A friend loveth at all times, and**

**a brother is born for adversity."**

**Proverbs 17:17**

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived, was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

### CHAPTER III

THIS *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach ;

3 Not given to wine, no striker, not greedy of filthy lucre ; but patient, not a brawler, not covetous ;

4 One that ruleth well his own house, having his children in subjection with all gravity ;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God ?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without ; lest he fall into reproach, and the snare of the devil.

8 Likewise *must* the deacons *be* grave, not double tongued, not given to much wine, not greedy of filthy lucre ;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved ; then let them use the office of a deacon, being *found* blameless.

11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

13 For Adam first was formed, then Eve. Nor was it  
14 Adam who was beguiled, but she, with transgres-  
15 sion as the result. Yet she shall be brought safe  
through child-bed perils to salvation, if the sex  
are constant in faith, charity and holy chastity,  
with sober seriousness.

3 It is an unquestionable truth that, if any one  
solicits the episcopal office, a noble function it is  
2 that he aspires to. The typical bishop then  
ought to be irreproachable: if married, to one  
wife only, sober, serious, decorous, hospitable, apt  
3 to teach; not addicted to wine or violence, but  
forbearing, non-contentious, not a money-lover.  
4 He must be successful in ruling his own house-  
hold, with his children submissive and thoroughly  
5 respectful. For indeed, if a man knows not how  
to rule his own household, how shall he take  
6 charge of the Church of God? He must not be  
a recent convert, for fear he be self-conceited at his  
7 elevation, and so incur the doom of the devil. He  
ought also to have a good character from those out-  
side the Church; that he may avoid the tarnished  
reputation which leads into the devil's snare.

8 In the same way ought the deacons to be  
grave, not double-tongued, not given to excess  
9 in wine, or to love of base gain, holding the  
10 mystery of the faith in a pure conscience. And  
these too should be put on probation first, then,  
11 if found blameless, serve the deacon's office. In  
the same way ought the deaconesses to be grave,  
not mischief-makers, sober, trustworthy in all

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly :

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And, without controversy, great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

#### CHAPTER IV

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ;

2 Speaking lies in hypocrisy ; having their conscience seared with a hot iron ;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving :

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ,



12 things. Let the deacons, if married, be so to one  
wife only, successful in ruling their children and  
13 their own households. For those who have served  
a successful diaconate win their way to a noble  
position and a large and free voice where the faith  
14 in Christ Jesus is concerned. These directions I  
write, although hoping to come more speedily  
15 than they seem to imply; but if I am detained,  
then, that thou mayest know how to do thy duty  
in God's household. For such is the Church of  
the living God, the very pillar and supporting  
base of the truth.

16 And great, confessedly, is the mystery of our  
religion—of Him who, manifest as man in the  
flesh, vindicated as God in the spirit, shewed  
Himself to angels, was preached among the  
heathen, made the object of faith in the world,  
and received up to heaven in glory.

4 Now the Spirit expressly declares, that in after  
times some will draw back from the faith, by  
attaching themselves to spirits of error and  
2 doctrinal systems of devilish origin—those of men  
who spread falsehoods in hypocrisy, while their  
personal conscience bears the brand-mark of sin;  
3 who disallow marriage and bar certain sorts of  
food; things which God created for thankful  
enjoyment by believers who have a thorough  
4 grasp of their principles. For indeed every thing  
so created is good, and none of them need be  
5 rejected, if thankfully partaken; for it is sanctified  
6 by God's declaration and man's prayer. By

nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth little : but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This *is* a faithful saying, and worthy of all acceptance.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth ; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things ; give thyself wholly to them ; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine ; continue in them : for in doing this thou shalt both save thyself, and them that hear thee.

## CHAPTER V

REBUKE not an elder, but entreat *him* as a father ; and the younger men as brethren ;

drawing the brethren's attention to these things thou wilt do excellent service to Jesus Christ, worthy of thy training in the fundamentals of the faith, and of that excellent teaching which thou  
7 hast followed. But those profane and old-womanish fables repudiate, and exercise thyself  
8 rather in the essence of religion. Exercise expended on the body is indeed of little benefit; but religion is of universal benefit, carrying the blessing  
9 of the present life and of the future too. It is an unquestionable truth to be accepted universally,  
10 that our motive for suffering toil and contumely is, that we have set our hope on a living God; on Him who is the Saviour of all mankind, how  
11 much more of the believer! Let this be the  
12 tenour of thy admonitions and precepts. See that none despise thy juniority; but become a pattern to the faithful, in discourse, in conduct, in charity, in faith, in purity.

13 While expecting my arrival, attend to the duties of public reading, exhortation and teaching.  
14 Neglect not the gift that is in thee, conferred on thee through inspired indication, attended with the imposition of hands by the presbyteral body;  
15 Make these things thy study; be always in them;  
16 that thy proficiency may be evident to all. Look well to thyself and to thy teaching. Stick to these same duties, I say; for thus thy own salvation and that of thy hearers will be secured equally.

5 In dealing with an elder man use not harsh reprimand, but remonstrate as with a father

2 The elder women as mothers ; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents : for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works ; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse : for when they have begun to wax wanton against Christ, they will marry ;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house ; and not only idle, but tattlers also, and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry,

2 treat the juniors as brethren, the elder women as  
mothers, the younger as sisters in complete purity.  
3 Honour and succour widows who are truly such.  
4 But if any widow has children, or further progeny,  
let these learn to let their religion begin at home,  
and make a return to their parents or grand-  
parents, as a duty which God would have at their  
5 hands. The widow truly such, bereaved I mean,  
should set her hope on God, and attend the  
services of supplication and prayer night and  
6 day. But she who lives in dissipation is dead  
7 while she lives. So issue directions accord-  
ingly, that no handle for reproach be given.  
8 But if any makes not provision for those  
who belong to him, and especially those of  
his family, he is renegade to his faith and is  
9 worse than an unbeliever. Let a widow be put  
on the roll at not under sixty years of age, having  
10 been the wife of one husband, and well attested  
for good works; as whether she has reared  
children, been hospitable, humbly waited on the  
saints in person, given aid to the afflicted, and  
11 made every beneficent work her object. But  
younger widows reject, for when headstrong  
nature prevails against devotion to Christ, they  
12 want to marry; and are then open to censure, as  
13 abandoning their first pledge. Then too, they  
learn idle habits in their house-to-house visits,  
and not only so, but gossips too and busy-bodies,  
14 talking as they ought not to talk. I would rather  
therefore that the younger widows marry, become

bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged ; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge *thee* before God and the Lord Jesus Christ and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins : keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment : and some *men* they follow after.

25 Likewise also the good works of *some* are manifest beforehand ; and they that are otherwise cannot be hid.

## CHAPTER VI

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

mothers, be house-mistresses, and so give the adversary no handle for calumny to fasten on.  
15 Indeed some have already wandered away to  
16 follow Satan. If any widows have a believer of either sex to support them, let such relieve their need, and free the Church from the burden, that it may relieve those who are widows indeed.

17 To presbyters who rule ably award a double meed of service, especially to those whose work lies  
18 in oral teaching; for Scripture forbids muzzling the ox when on the threshing-floor, and the labourer  
19 is worthy of his hire. Against a presbyter entertain an accusation only when there are two  
20 or more witnesses to support it. Reprimand offenders publicly, to deter the rest from offend-  
21 ing. I solemnly charge thee in the sight of God and Jesus Christ, and the angels His special ministers, to observe these injunctions apart from all prepossessions, shewing no favour in what  
22 thou doest. Be in no hurry to lay hands on any, nor make thyself responsible for the sins of others;  
23 but keep thyself immaculate. Be no longer a water-drinker, but use wine in moderation, to remedy thy weak digestion and frequent ailments.  
24 In some their offences are so notorious as to pave the way to judicial inquiry; in others they follow  
25 upon it. And similarly is good conduct notorious; or if not at once so, will shine out sooner or later.  
6 Let all who are bondmen compelled to serve deem their own masters worthy of all reverence, that the Name of God and our teaching incur

2 And they that have believing masters, let them not despise *them*, because they are brethren ; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness : from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich, fall into temptation, and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil ; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things ; and follow after righteousness, godliness, faith, love, patience, meekness.



- 2 no obloquy. And let those who have Christian masters shew them no disrespect, as being brethren, but do them service all the more, because those who claim their good offices are believers and beloved. Continue to teach and enjoin these duties.
- 3 If there be any opposition teacher, refusing to concur in the wholesome precepts of our Blessed Lord and the practical duties inculcated by
- 4 religion, such an one is besotted with self-conceit, not through any knowledge that he has, but from a morbid love of controversy and quibbling. This temper gives birth to envy, quarrels, calumnies,
- 5 evil surmises, mutual bickering among men of vitiated minds, with no sense left of what is due to truth, but valuing religion only to better
- 6 themselves by it.—Well, yes, by joining religion with contentment we *do* better ourselves vastly.
- 7 For we brought nothing into the world—and \*
- why? Because out of it too we can carry nothing.
- 8 So having enough to feed and cover us, we shall
- 9 be well provided. But the votaries of riches involve themselves in temptation and become ensnared in many lusts—such foolish and baneful ones, as sink those who indulge them into
- 10 destruction and perdition. For a root of all evils is the love of money. And some, setting their hearts on this, have been led astray from the faith and transfixed themselves on the points of many keen anxieties.
- 11 But do thou, O man of God, shun these things, and make thy objects righteousness, piety, faith,

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession ;

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ ;

15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords ;

16 Who only hath immortality, dwelling in the light which no man can approach unto ; whom no man hath seen, nor can see : to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate ;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called ;

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

- 12 charity, endurance, gentleness of temper. Main-  
tain thy grand struggle for the faith, lay hold on  
the eternal life to which thou wast called, and on  
behalf of which thou madest thy signal confession  
13 before many witnesses. I charge thee before God  
who giveth life to all things, and Jesus Christ  
who solemnly avowed before Pontius Pilate His  
14 own signal confession, that thy observance of my  
injunction be flawless and irreproachable, until  
15 the appearing of our Lord Jesus Christ. When His  
own time comes, He will put forth that Presence—  
Hie, the blessed and only potentate, the King of  
16 kings and Lord of lords; who alone hath immor-  
tality, dwelling in light unapproachable, whom  
no one of men ever saw or can see; to whom be  
grandeur and power everlasting. Amen.
- 17 To the rich in this present world let thy charge  
be not to pride themselves on their wealth, nor  
pin their hopes on its uncertain tenure, but on  
the living God, by whose bountiful provision we  
18 have all things for enjoyment. Charge them to  
be beneficent, to invest their wealth in good works,  
19 to be ready to bestow and to impart, storing up  
for themselves a grand foundation of future hope,  
so as to ensure their grasp of the only real life.
- 20 O Timothy, guard the treasure entrusted to  
thee, and turn thy back on profane and frivolous  
talkers, and on their paradoxes who abuse the  
21 name of scientific thought; while professing  
which, some have missed the mark of faith.  
Grace be with thee. Amen.

## The Second Epistle of PAUL the Apostle to TIMOTHY

### CHAPTER I

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son : Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day ;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy ;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice ; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear ; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner : but be thou partaker of the afflictions of the gospel according to the power of God ;

9 Who hath saved us, and called *us* with an holy

## ST. PAUL TO TIMOTHY

### SECOND EPISTLE

1 Paul, an apostle of Jesus Christ by divine  
appointment, in view of the promise of the life  
2 which is in Him, to Timothy, my beloved child,  
be grace, mercy and peace from God the Father  
and Christ Jesus our Lord.

3 I feel grateful to God (for thy steadfastness)  
worshipping Him as I do, and as my fathers before  
me did, with a pure conscience; and I keep up  
—how unceasingly!—the mention of thee in my  
4 daily and nightly supplications. How I long to  
see thee; that I may be filled with joy, (though  
5 thy tears at parting are a standing memory) as  
the reminder suggests itself of the undissembled  
faith that is in thee, which dwelt first in thy  
grandmother Lois and in thy mother Eunice and,  
6 I feel sure, in thee also. And this is why I put  
thee in mind to quicken up the gift of God that  
is in thee, conveyed through the laying my hands  
7 on thee. For no spirit of cowardice is that which  
God gave us, but one of energy, of love and of  
admonitory wisdom.

8 Let no shame therefore suppress thy testimony  
to our Lord, nor to me His prisoner; but take  
thy share of affliction with me for the gospel, as  
9 God gives thee strength to bear. God it was

calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began ;

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel :

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things : nevertheless I am not ashamed : for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me ; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus ; for he oft refreshed me, and was not ashamed of my chain.

17 But when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day : and in how many things he ministered unto me at Ephesus, thou knowest very well.

#### CHAPTER II

THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among

who saved us and reached us with its holy call—  
God, having regard not to merits of ours, but to  
His own purpose of grace pledged to us in Christ  
10 Jesus ere time yet was; but made apparent now  
through that Saviour's manifestation. By His  
act death was extinguished, and life and immor-  
tality through the Gospel was brought to light.  
11 For its diffusion I was appointed, to proclaim it  
to the Gentiles, their apostle and instructor.  
12 This is why I suffer as I do: but no shame deters  
me, as knowing in whom I have put my trust, and  
as assured of His ability to keep safe, against that  
13 Day, that which I entrust to His care. Keep to  
the pattern of wholesome teaching received from  
my lips, in faith and in the charity which is in  
14 Christ Jesus. Hold safe that grand deposit  
through the Holy Spirit that dwells within us.  
15 This is the more important, since thou knowest  
that all who are in the Asian province—among  
others Phygelus and Hermogenes—turned their  
16 backs on me. But may God give mercy to the  
household of Onesiphorus. His company solaced  
me often, and he felt no shame at the chains which  
17 I wear. On the contrary, when visiting Rome, he  
shewed much zeal in seeking me and found me out.  
18 So may the Lord grant that he may find mercy  
from God in that Day; and the services which he  
rendered at Ephesus thou knowest better than most.  
2 Do thou then, my child, put forth strength,  
with the grace which is in Christ Jesus to aid thee;  
2 and what thou heardest me deliver with many

many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life ; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say ; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel :

9 Wherein I suffer trouble, as an evil-doer, *even* unto bonds ; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying : For if we be dead with *him*, we shall also live with *him* :

12 If we suffer, we shall also reign with *him* : if we deny *him*, he also will deny us :

13 If we believe not, *yet* he abideth faithful : he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved unto God, a



present and attesting, that deliver thou to trust-worthy men, such as shall be qualified to teach  
3 others also. Take thy share of hardship as a  
4 loyal soldier of Christ Jesus. None such, when  
on service, entangles himself with business of civil  
life, that he may give satisfaction to his officer  
5 who enlisted him. So again of athletes, none  
wins the crown unless he in the contest observes  
6 the rules. Again, the husbandman who does the  
work ought to be first partaker of the harvest.

7 Mark these words of mine, so shall the Lord give \*  
8 thee sound judgment in all things. Dwell on the  
thought of Jesus Christ raised from the dead, born  
of David's line, as the gospel I preach declares.  
9 And though for preaching it I am ill-treated even  
to imprisonment, as a criminal, yet the word of  
10 God wears no chain. And I have this further  
motive for resignation to all sufferings—the  
interest of the elect, that they may obtain that  
salvation which is in Christ Jesus with glory ever-  
11 lasting. It is a truth beyond question that,

If we died with Him, we shall also live with Him;

12 If we shew endurance, we shall also share His  
crown;

If we deny Him, He also will deny us.

13 If we are faithless, He abides still faithful, for  
He cannot deny Himself.

14 Of all this do thou remind them; and protest  
in the Lord's name against the verbal quibbling  
which does no good, but tends to the detriment  
15 of the listeners. Take pains to approve thyself

workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane *and* vain babblings ; for they will increase unto more ungodliness :

17 And their word will eat as doth a canker : of whom is Hymenæus and Philetus ;

18 Who concerning the truth have erred, saying that the resurrection is past already ; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth ; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful lusts : but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive ; but be gentle unto all *men*, apt to teach, patient,

25 In meekness instructing those that oppose themselves ; if God peradventure will give them repentance to the acknowledging of the truth ;

26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

to God, as a workman with nothing to blush for, dealing out with all accuracy the word of His truth.

16 But keep away from the profanity of frivolous talkers, for they only lead on to grosser irreligion ;

17 and such speeches will infect like a spreading ulcer:—examples are Hymenæus and Philetus,

18 men wholly wide of the truth, who say that the resurrection is past already, and so upset the faith

19 of some. But God's own firm foundation stands, with this motto stamped upon it, 'The Lord knoweth them that are really His,' and 'Away from wrong-doing, whoever names the Name of

20 the Lord.' But in a great house there are not only gold and silver utensils, but also some of wood and earthenware; and some for dignified

21 uses, others for the reverse. If therefore a man cleanse himself from being one of these latter, he shall be for dignified use, consecrated and ready

22 at the Master's service for every good work. Flee, too, from youthful indulgences, and keep in view rectitude, faith, love, and peace with those who

23 invoke the Lord in sincerity of heart. But foolish and nonsensical discussions reject, as

24 knowing that they issue in wranglings: and it is not for a servant of the Lord to wrangle, but to be gentle towards all, instructive, patient

25 under injury, without asperity correcting his opponents, if perchance God may grant them a

26 change of heart to acknowledge the truth; that so they whom the devil had ensnared may wake up from his delusion to do God's will.

## CHAPTER III

THIS know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God ;

5 Having a form of godliness, but denying the power thereof : from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth : men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further : for their folly shall be manifest unto all *men*, as their's also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra ; what persecutions I endured : but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them* ;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

3 But be sure of this, that in the last days trying  
2 times will set in: for men will be selfish, money-  
loving braggarts, overweening, slanderous, dis-  
obedient to parents, thankless, void of holiness  
3 and of natural affection, implacable, calumnious,  
incontinent, inhuman, loving nothing good,  
4 traitorous, impetuous, pride-besotted, pleasure-  
5 loving more than God-loving, keeping a form of  
religion but denying its power:—turn thy back  
6 upon these too. For of these are they who creep  
into families and victimize weak women uneasy  
under their sins and swayed by fitful caprices of  
7 desire, women ever in pupillage and never able to  
8 reach to a definite view of truth. And just as  
Jannes and Jambres set themselves against Moses,  
so these set themselves against the truth; men of  
9 depraved mind, reprobates to the faith. But they  
shall make no great headway; for their senseless-  
ness will strike everybody, as did that of those  
10 others. Thou on the contrary wast a follower of  
my teaching, my conduct, my purposes, my faith,  
my resignation, my charity, my endurance, my  
11 persecutions, my sufferings; such as befell me in  
Antioch, in Iconium, in Lystra—what persecu-  
tions I underwent, and out of all the Lord rescued  
12 me. Aye, and all who are minded to a religious  
13 life in Christ Jesus will so be persecuted: whereas  
wicked men and impostors will go on from bad to  
14 worse, misleading and misled. But hold fast thou  
to thy teaching and thy convictions, as knowing  
15 who thy teacher was; and that from infancy thou

16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness ;

17 That the man of God may be perfect, thoroughly furnished unto all good works.

#### CHAPTER IV

I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom ;

2 Preach the word ; be instant in season, out of season ; reprove, rebuke, exhort, with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith :

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me :

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica ; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee ; for he is profitable to me for the ministry.

hast known the Holy Scriptures, able to make thee wise for salvation through the faith that is in  
16 Christ Jesus. Every scripture which is God-inspired is valuable too for the teacher's purposes, for reproof, for remonstrance, for instruction in  
17 rectitude ; that the man of God may be ever ready, fully equipped for all the good work he has to do.

4 I adjure thee before God and Christ Jesus, who will judge the quick and the dead, and by His \*  
2 appearing and His kingdom, preach thou the word, be urgent in season, out of season, reprove, rebuke, exhort, persistent in long-suffering and  
3 teaching. For a time will come when they will not endure wholesome doctrine, but after their own fancies, with ears that itch, will swarm after  
4 teachers, will turn deaf ears to the truth and turn  
5 aside after fables. But be thou wide awake in all things, endure hardship, do the work of an evangelist, leave no part of thy ministry unful-  
6 filled. For I am now a victim awaiting the blow, and the moment of my departure is imminent.  
7 The glorious struggle for me is consummated, the  
8 course finished, the faith kept to the end. Henceforth there lies awaiting me the crown of righteousness, which the Lord, the righteous judge, shall award me in that Day ; nor for me alone, but for all who have longed for His appearing.

9 Do thy best to join me quickly ; for Demas  
10 forsook me through love of this present world, and went off to Thessalonika, Crescens to Galatia,  
11 Titus to Dalmatia. Luke is the only one with

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil : the Lord reward him according to his works :

15 Of whom be thou ware also ; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all *men* forsook me : *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me ; that by me the preaching might be fully known, and *that* all the Gentiles might hear : and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom : to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth : but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.



me. Take Mark on thy way and bring him with thee, for I find his services in ministerial duty  
12 valuable: and Tychicus I sent to Ephesus. There  
13 is a cloak I left at Troas with Carpus; when thou  
comest bring it; also the books, especially the  
14 parchments. Alexander the smith gave many  
proofs of his ill-will towards me. The Lord will  
15 requite him accordingly. Be thou too on thy  
guard against him, for he was vehement in opposi-  
16 tion to our views. In my first defence I had no  
one at my side, but all abandoned me.—May it  
17 not be set down against them! But the Lord  
stood by me and put strength into me, that  
through me the gospel-message might lose nothing  
of its fulness, but that all the heathen might hear  
it. So I was rescued from the lion's mouth.  
18 And the Lord will rescue me from every evil deed,  
and save me into His kingdom—I mean the  
heavenly one. To Him be the glory to ages of  
ages. Amen. Greet Prisca and Aquilas, and  
the family of Onesiphorus. Erastus stopped at  
Corinth on the way, and Trophimus I left at  
Miletus sick. Do thy best to come before winter.  
There greet thee Eubulus and Pudens and Linus  
and Claudia and all the brethren. The Lord  
Jesus Christ be with thy spirit. Grace be with  
you. Amen.

## The Epistle of PAUL the Apostle to TITUS

### CHAPTER I

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness ;

2 In hope of eternal life, which God, that cannot lie, promised before the world began ;

3 But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour ;

4 To Titus, *mine* own son after the common faith : Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee :

6 If any be blameless, the husband of one wife, having faithful children not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of God ; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre ;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate ;

9 Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

## ST. PAUL TO TITUS

1 I, Paul, write, as a servant of God and an  
apostle of Jesus Christ agreeably to the faith of  
God's elect and the full knowledge of religious  
2 truth, keeping in view the hope of life eternal,  
promised before eternal ages by God who cannot  
3 falsify; but who in the period proper to it mani-  
fested His Word by having it proclaimed—a duty  
entrusted to me by the injunction of our Saviour  
4 God. I write to Titus, my genuine son by  
virtue of the faith we both hold. Grace and peace  
to thee from God the Father and Christ Jesus our  
5 Saviour. This was why I left thee behind in Crete,  
that thou mightest further arrange whatever was  
wanting, and constitute in every city presbyters,  
6 as I gave thee charge. Look out for one irre-  
proachable, if married, to one wife only, having  
his children faithful and not open to the charge  
7 of dissoluteness, nor insubordinate. For the  
bishop must be irreproachable, as being God's  
steward, not self-willed, not irascible, not addicted  
8 to wine, nor to blows nor to base gains; but  
friendly to strangers and to good men, a man of  
9 sobriety, rectitude, holiness and self-restraint. He  
must hold fast the faithful word as he has been  
taught it, that he may be able both to exhort in  
the way of wholesome doctrinal address, and to

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision :

11 Whose mouths must be stopped ; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply ; that they may be sound in the faith ;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure : but unto them that are defiled and unbelieving *is* nothing pure ; but even their mind and conscience is defiled.

16 They profess that they know God ; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

#### CHAPTER II

BUT speak thou the things which become sound doctrine :

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things ;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded :

7 In all things shewing thyself a pattern of good

10 refute opponents ; for there are many recalcitrants,  
men of empty talk, sophisticators, especially those  
11 of the Jewish party, on whom silence is best  
imposed—the sort of men who upset entire families  
by teaching what they ought not for the sake of  
12 base gain. One of themselves, a prophet of their  
own, has it, ‘The Cretans are liars ever, base  
13 reptiles, lazy gluttons’—a true witness this.

Wherefore reprimand them severely, that they be  
14 sound in the faith, not heeding Jewish fables and  
injunctions of men who are perverts from the  
15 truth. To the pure all things are pure ; but to  
the polluted and faithless nothing is pure ; rather  
in their case the mind and the conscience share  
16 the pollution. Such men make profession of a  
knowledge of God, but in their acts deny Him,  
being detestable and disobedient, and for every  
good end, worthless.

**2** But do thou constantly speak what becoms  
2 wholesome doctrine. Bid the aged men be sober,  
grave, serious, healthy in their tone of faith, love  
3 and endurance. Bid the aged women in the same  
way to shew sanctity of demeanour, not being  
slanderers, nor yet enslaved to much wine ; but  
4 teachers of virtue ; that they may impress  
on the younger women to be loving wives  
5 and loving mothers ; to be serious, chaste,  
housewifely, good-natured, submissive to their  
own husbands ; so as to avoid reproach to the  
6 word of God. The younger men also exhort to  
7 seriousness. Show thyself in every thing a pattern

works ; in doctrine *shewing* uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned ; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things* ; not answering again ;

10 Not purloining, but shewing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

### CHAPTER III.

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

8 of excellency; in thy public teaching exhibit a  
sterling character, high moral tone, sound state-  
ment proof against censure; that opponents may  
be ashamed of opposing when they can say no  
9 word to our discredit. Bid slaves be submissive  
to their own masters; in all things to be obliging,  
10 not contradicting nor purloining, but shewing all  
good fidelity, that they may do credit to the  
11 doctrine of God our Saviour in all things. For  
the grace of God was manifested to bring salvation  
12 to all human beings; instructing us that we  
should renounce irreligion and worldly lusts, to  
live soberly, justly and religiously in this present  
13 world; waiting for the blessed hope of our mighty  
God and Saviour Jesus Christ's appearance in  
14 glory. He gave Himself for us that He might  
redeem us from all depravity, and might purify  
for Himself a people peculiarly His own, enthusi-  
15 astic for good works. In discourse dwell upon  
these things, exhort and reprimand with plenary  
authority—let no one think lightly of thee.

**3** Remind those under thee to be submissive to  
rulers and magistrates, to do as they are bid, to  
2 be ready for every good work; to slander no one,  
nor be contentious, but amiably concessive, exhibit-  
ing a perfect meekness to all men.

3 For we too were once senseless, disobedient,  
misled to error, servilely obeying a variety of lusts  
and pleasures, passing our lives in ill-nature and  
envy, hateful ourselves and hating one another.  
4 But when the kindness of God our Saviour and

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly, through Jesus Christ our Saviour;

7 That, being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretic, after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let our's also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.



5 His love for man was manifested; then, not on  
the score of merits in righteousness achieved by  
ourselves but of His own mercy He saved us,  
through the water-bath of regeneration and the  
6 renewing wrought by the Holy Ghost; which he  
poured forth on us abundantly through Jesus  
7 Christ our Saviour; in order that when justified  
by His grace we might become heirs of life eternal  
8 with the hope of it in view. This is an  
unquestionable truth, and on these points I  
would have thee positively insist, in order  
that our professed believers may have a  
care to maintain good works. For these points  
carry moral weight and are in the interest of  
mankind.

9 But as for foolish discussions, and lines of  
spiritual emanations and bickerings and con-  
tentions over the Law, do thou keep clear of  
10 them, for they are profitless and vain. A man  
who is a sectary after a first and second admonition  
11 reject from communion; being sure that such a  
one is perverted, and in fact a sinner self-condemned.  
12 Whenever I send Artemas to thee or Tychicus,  
do thy best to come to me to Nicopolis, for there  
13 I have determined to winter. Forward diligently  
on their journey Zenas the lawyer and Apollos,  
14 that nothing be wanting to them. And further,  
let our people learn to maintain good works to  
supply occasions of need, that they may have fruit to  
15 shew. All who are with me greet thee. Greet those  
who love us in the faith. Grace be with you all.



## ST. PAUL TO PHILEMON

### INTRODUCTORY

*THIS is the sole representative among the Pauline letters of the personal class, written to friends on the ground of friendship. Onesimus, the runaway slave from Colossae, where Philemon his owner lived, became known to and was converted by St. Paul during his first Roman imprisonment there. He is sent back to Colossae and to his master there with this letter, in the company of Tychicus, who also bore the Epistle to that Colossian Church of which Philemon was a member (Col. iv. 7-9). The date is the same therefore as that of the Epistle to the Colossians, probably 62 A.D. In this letter (verse 22) the writer anticipates the same release as in Phil. ii. 23, 24.*

## The Epistle of PAUL the Apostle to PHILEMON

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother,  
unto Philemon our dearly beloved, and fellowlabourer,

2 And to *our* beloved Apphia, and Archippus our  
fellowsoldier, and to the church in thy house,

3 Grace to you, and peace, from God our Father,  
and the Lord Jesus Christ.

4 I thank my God, making mention of thee always  
in my prayers,

5 Hearing of thy love and faith, which thou hast  
toward the Lord Jesus, and toward all saints ;

6 That the communication of thy faith may become  
effectual by the acknowledging of every good thing which  
is in you in Christ Jesus.

7 For we have great joy and consolation in thy love,  
because the bowels of the saints are refreshed by thee,  
brother.

8 Wherefore, though I might be much bold in Christ  
to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being  
such an one as Paul the aged, and now also a prisoner  
of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I  
have begotten in my bonds :

11 Which in time past was to thee unprofitable, but  
now profitable to thee and to me :

## ST. PAUL TO PHILEMON

1 Paul, in prison for Jesus Christ's sake, and  
Timothy our brother; to Philemon our beloved  
2 helpmate, to Appia our sister, and Archippus our  
comrade, as well as to the Church that meets at  
3 thy house; grace be yours and peace from God  
our Father and the Lord Jesus Christ.

4 I thank my God, as I constantly make mention  
5 of thee in my prayers, for the report of the love  
and faith which thou shewest towards the Lord  
6 Jesus and all the saints:—praying that thy share  
in the common faith may work in thee a recogni-  
tion of every good gift that is in us as referable to  
7 Christ. For I had great joy and comfort over thy  
love, because the earnest longings of the saints had  
8 been set at rest through thee. Therefore, although  
feeling that I was fully warranted in Christ to enjoin  
9 on thee the duty, yet for love's sake I prefer to  
entreat thee, in my character of Paul the veteran,  
10 and now too a prisoner for Christ Jesus' sake. I  
entreat thee then for that child of mine whom I  
11 begat while thus in bonds, Onesimus; who once to  
thee was worthless, but now to us both of highest

12 Whom I have sent again : thou therefore receive him, that is, mine own bowels ;

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel :

14 But without thy mind would I do nothing ; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever ;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord ?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account ;

19 I Paul have written *it* with mine own hand, I will repay *it* : albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord : refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging : for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellowprisoner in Christ Jesus ;

24 Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

Written from Rome to Philemon, by Onesimus a servant.

12 worth. Him I now send back to thee; and be it  
thine to welcome him as very near my heart—  
13 whom, if I had consulted my own wishes, I would  
have kept about my person, to minister in thy  
place to me, while thus in bonds for the gospel.  
14 But apart from thy approval I would take no  
step, that the boon I seek of thee might be not a  
15 forced, but a willing one. Indeed, possibly this  
was the very reason why he was separated for a  
brief while from thee, that thou mightest have  
16 him back thine own for ever; though no more as  
a slave—no, far above that—as a brother beloved,  
by me especially, but how much more by thee,  
17 alike in the social sphere and in the Lord. If  
then thou allowest me any share in thee, welcome  
18 him as myself; and if he did thee a wrong, or is  
19 thy debtor, set that down to my account. I Paul  
write it with my own hand; I will repay it;—not  
to remind thee that, besides what I am asking, thou  
20 owest me even thine own self too. Yea, brother,  
be thou thyself my boon in the Lord, and let my  
heart's longings be set at rest by thee in Christ. \*

21 With confidence in thy compliance I write to  
thee, as sure that thou wilt do beyond what I say.  
22 But I would add, see that a lodging be ready for  
me, for I have hopes that through your prayers I  
23 shall be vouchsafed to you. There greet thee  
Epaphras, my fellow-prisoner in Christ Jesus;  
24 Mark, Aristarchus, Demas and Luke, my help-  
25 mates. The grace of our Lord Jesus Christ be  
with your spirit. Amen.





## THE EPISTLE TO THE HEBREWS

[Ascribed without due grounds to St. Paul.]

### INTRODUCTORY

*THE question who was the author of this Epistle is not likely to be ever definitely settled. Among the various apostolic names put forward for that authorship by modern critics, that of Apollos seems to carry a slight preponderance of probability. If it were intended for the confirmation of Hebrew believers generally in their Christian faith, as seems probable from the tenour of the argument; yet the personal and local notices in ch. xiii. point to those of some particular region with which Timothy, as well as the writer, was personally connected, (vv. 19, 23, 24, see also x. 34) as the at any rate primary recipients of its 'word of exhortation' (xiii. 22). The germs of many of its thoughts may be traced in the writings of St. Paul; and if we may regard its argument as possibly an expansion by Apollos of those Pauline germs, we might describe it in St. Paul's own words (1 Cor. iii. 6), 'I have planted, Apollos watered, but God gave the increase.'*

*Its date seems certainly to have preceded the destruction of Jerusalem in 70 A.D., but need not have been long before it. Perhaps from 68 to 70 A.D. is as near as we can fix it.*

# The Epistle of PAUL the Apostle to the HEBREWS

## CHAPTER I

GOD, who, at sundry times and in divers manners, spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds ;

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee ? And again, I will be to him a Father, and he shall be to me a Son ?

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

## THE EPISTLE TO THE HEBREWS

1 God who, not all at once nor always in the  
same manner, spoke of old to the fathers in His  
2 prophets, spoke in these last days to us in His  
Son; whom He constituted heir of all things,  
through whose agency also He made all that is in  
3 time. Who, being the effulgence of His glory  
and the express image of His substance, and  
wielding all things by the fiat of His power, after  
having through Himself effected the purification  
of our sins, seated Himself at the right hand of  
4 the majesty on high; thereby becoming exalted  
as far above angels, as the title which is His by  
5 inheritance transcends theirs. For to which of  
the angels said He ever,

My son art Thou;

I this day have begotten Thee?

Or again,

I will be to Him for a father,

And He to Me for a son?

6 Yet more, when contemplating the introduction  
of His Firstborn into the world, He says,  
‘And let all the angels of God do homage to  
7 Him.’ Whereas of angels His words are,  
Who maketh His angels as the winds,

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever : a sceptre of righteousness *is* the sceptre of thy kingdom :

9 Thou hast loved righteousness, and hated iniquity ; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the works of thine hands :

11 They shall perish, but thou remainest : and they all shall wax old as doth a garment ;

12 And as a vesture shalt thou fold them up, and they shall be changed ; but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool ?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ?

## CHAPTER II

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward ;

And His ministers as the lightning flash.

8 But of the Son He says,

Thy throne, O God, is for eternity of ages,

And a sceptre of rectitude is that of Thy kingdom :

9 Thou lovedst righteousness and hatedst wrong ;

Therefore God, Thine own God, anointed Thee

With the oil of festive joy beyond those who share it with Thee :

And,

10 Thou at first, O Lord, didst set fast the earth,  
And the heavens are handiwork of Thine.

11 They shall perish but Thou throughout abidest ;  
And they all shall be as raiment worn out,

12 And as a mantle shalt Thou change them and  
they shall be changed ;

But Thou art the same,

And Thy years shall never fail.

13 But what angel ever had addressed to him the words,

Sit thou on My right hand

Until I make thine enemies the footstool of thy feet ?

14 Nay rather, are they not all spirits with duties assigned, ever on a mission of ministry for their sakes who are to inherit salvation ?

2 Now this imposes on us a duty of far greater attention to what we have heard, for fear we should drift away from it. For if the declaration made through angels was in fact fulfilled, and every trespass and failure to obey received con-

3 How shall we escape, if we neglect so great salvation ; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him* ;

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will ?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him ? or the son of man, that thou visitest him ?

7 Thou madest him a little lower than the angels ; thou crownedst him with glory and honour, and didst set him over the works of thy hands :

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him ;

9 But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour ; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are

3 dign retribution; how shall we escape if we disregard salvation so great as this?—One which, taking its start from the Lord's own lips, was  
4 driven home to us by His hearers; besides God's own attestation of signs and portents and manifold powers conferred, and apportionments of the Holy Spirit's gifts, as He was pleased to assign them?

5 For not on angels did He confer supremacy  
6 over the world then future, but on man; as is attested by the words of a writer,

What is man that Thou rememberest him,  
Or any son of man that Thou visitest him so kindly?

7 Thou depressedst him a step below the angels,  
Crownedst him with glory and honour,  
And didst set him over the work of Thine hands;

8 And didst subordinate all beneath his feet.

For in thus subordinating all to him, He exempted nothing from that subordination. But, as a fact, we see not yet that subordination to  
9 man realized in detail. But what we *do* behold is the man Jesus 'crowned with glory and honour'; through His endurance of death—Him, once depressed a step below the angels, that by God's grace He, on behalf of every man, might taste of  
10 death. For it became Him Who is the final, as He is the efficient cause of all things, in bringing many sons to glory, to make the captain of their  
11 salvation through sufferings perfect. For both

sanctified, *are* all of one : for which cause he is not ashamed to call them brethren ;

12 Saying, I will declare thy name unto my brethren ; in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is, the devil ;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature of* angels ; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

### CHAPTER III

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus ;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.



the Sanctifier and those whom He sanctifies are all sons of one Father; and for this reason He  
 12 scruples not to call them 'brethren'; as in the words,

I will tell forth Thy Name to My brethren,

In the midst of the Church I will sing Thy praise;

13 And again, 'I will put My trust in Him'; and once more, 'Behold, I and the children which  
 14 God gave Me.' Therefore, since those children have their share of human nature, He also similarly partook of the same, in order through death to disable him that held the empire of death, that  
 15 is the devil; and set free all those who, through fear of death, all life long were held in bondage.  
 16 In point of fact, those on whom He lays His helping hand are not angels, but Abraham's seed.  
 17 And this required Him to be made at all points like His brethren; that so He could be a merciful, and at the same time a faithful High Priest in what related to God, so as to make atonement for  
 18 the sins of the people. For, in that He has suffered in His own person the stress of temptation, He is able to succour those who are being exposed to it.

3 Therefore, brother saints, who share a heavenly call, study the Apostle and High Priest whom we  
 2 claim as ours, Jesus; who is faithful to Him who appointed Him, as Moses also was in all His  
 3 household. For He has been dignified with glory superior to that of Moses, in proportion as He

4 For every house is builded by some *man*; but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after ;

6 But Christ as a son over his own house ; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness ;

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart ; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day ; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end :

who establishes the household is higher in honour  
 4 than it. Indeed, every household has its estab-  
 lisher, but the universal establisher is God.  
 5 Moses, then, was faithful in all God's household  
 as a dependant, to place on record what should  
 6 later be promulgated; but Christ as the Son set  
 over God's household: and His household are we,  
 if we hold stedfast to the end the bold avowal of  
 7 our hope and feel its grandeur. Therefore, to  
 adopt the words of the Holy Ghost,

To-day if you hear His voice,

8 Beware of hardening your hearts, as in the  
 provocation-scene,

In the day of temptation in the wilderness;

9 Where your fathers tempted and tested Me,

With My works before their eyes, for forty  
 years.

10 Wherefore I was fiercely wroth with that  
 generation,

And said, 'In heart they ever go astray:

They that know not My ways.

11 As I swear in My wrath,

'They shall not enter into My appointed rest':—

12 Therefore, I repeat, look to it, brethren, that  
 there be not, as I fear there may be, in any of  
 you, an evil heart of unbelief, in falling away from  
 13 a living God. Rather adopt daily mutual exhort-  
 ation, while the word 'to-day' is applicable, for  
 fear any of you be hardened by the deceitfulness  
 14 of sin. For we are become partakers of Christ, if,  
 that is, we hold the resoluteness which we began

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke : howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years ? *was it* not with them that had sinned, whose carcases fell in the wilderness ?

18 And to whom sware he that they should not enter into his rest, but to them that believed not ?

19 So we see that they could not enter in because of unbelief.

#### CHAPTER IV

LET us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them : but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest ; as he said, As I have sworn in my wrath, if they shall enter into my rest : although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

15 with unshaken to the end: as is implied in the warning,

To-day if you hear His voice,

Beware of hardening your hearts as in the provocation-scene.

16 For who were they who heard His voice and yet provoked Him? Was it not all those who

17 came out of Egypt under Moses' leading? And with whom 'was He fiercely wroth for forty years'?

Was it not with those who sinned, 'whose cases fell in the wilderness'? And to whom 'sware He that they should not enter into His appointed rest,' except to them that disobeyed?

19 In short, we see that they were disabled through unbelief from so entering in.

4 Let us then have a dread, lest haply, though there is left us a promise of 'entering into His rest,' any of you should seem to have come short  
2 of it. For we have been evangelized, just as they too were; but the word which they heard was valueless to them, there being no faith in the  
3 hearers whereby to assimilate it. For the entrance into that rest is now ours, who shew faith, just as the converse holds of them:—

As I swear in My wrath,

They shall not enter into My rest:

And yet, the rest is one from works dated from  
4 the foundation of the world—for God's own statement about the seventh day is, that 'On it  
5 He rested from all His works'; and here again some are told that 'they shall not enter into My

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief :

7 (Again, he limiteth a certain day, saying in David, To day, after so long a time ; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.)

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God *is* quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight ; but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

6 rest—therefore the entrance into it remains yet  
for some to make. And since that is so, and they  
to whom the privilege was first announced failed,  
9 through disobedience, to enter in;<sup>1</sup> it follows  
that the rest to which the Sabbath pointed re-  
8 mains yet for the people of God. For, had it  
been that rest to which Joshua brought them, we  
should not be told of another and a subsequent  
7 day—a day definitely fixed by His saying in the  
Psalm, as before quoted, ‘To-day’ (after so long  
a time since Joshua),

To-day, if you hear His voice,

Beware of hardening your hearts.

10 For he who has won his entry into that ap-  
pointed rest of God, rests finally from his labours,  
11 as God did from His own works. So then, let us  
be in earnest about entering into that rest, that  
no one, after the same example, fall a victim of dis-  
12 obedience. For the Word of God has a living  
energy, more penetrating than any two-edged  
sword, trenchant to sever both animal and spiritual  
essence—reaching as it were the very joints and  
marrow of each—and is a discernor of the cherished  
13 thoughts and intents of the heart. Nor does any  
creature exist that is proof against His insight;  
but all that is is naked and flung down before  
His eyes with Whom we have to do.

14 Having therefore a great High Priest Who is

<sup>1</sup> Observe here, the verses are transposed from their original order, to exhibit more clearly the sequence of thought.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as *we are, yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

## CHAPTER V

FOR every high priest taken from among men is ordained for men in things *pertain*ing to God, that he may offer both gifts and sacrifices for sins :

2 Who can have compassion on the ignorant, and on them that are out of the way ; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also Christ glorified not himself to be made an high priest ; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared ;

8 Though he were a Son, yet learned he obedience by the things which he suffered ;



passed in through the heavens, Jesus the Son of God, let us hold fast our confession of His Name.

15 For we have not a High Priest who cannot sympathize with our infirmities, but one who was tempted at all points exactly as we are, yet with-  
16 out sin. Let us therefore come without reserve to the throne of grace, that we may receive mercy and find grace ready to help us at our need.

5 For every High Priest taken from among men is on men's behalf appointed for duties relating to God, *i.e.* to offer gifts and sacrifices on behalf of  
2 sins:—able to make allowance for the ignorant and erring, inasmuch as he is himself girt about  
3 with infirmity—a circumstance which obliges him, as for the people so also for himself, to offer ex-  
4 piation for sins. And no one assumes this honour to himself, but only when called to it by God, as  
5 was Aaron. So too, Christ took not glory to Himself to become a High Priest, but received it from Him who addressed to Him the words,

My Son art Thou,

This day have I begotten Thee ;

6 And similarly in another passage,

Thou art a priest for ever

After the order of Melchizedek.

7 And this Christ, in the days of His flesh, with piercing cry and tears, made entreaty and supplication to the One able to rescue Him from death, and was, owing to His pious resignation, listened  
8 to. He, Son though He was, yet learned from

9 And being made perfect, he became the author of eternal salvation unto all them that obey him ;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God ; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk *is* unskilful in the word of righteousness : for he is a babe.

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

## CHAPTER VI

THEREFORE, leaving the principles of the doctrine of Christ, let us go on unto perfection ; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto

9 what He suffered what it was to obey ; and, being  
 thus made perfect, became to all who obey Him  
 10 the author of eternal salvation :—He who was by  
 God entitled, ‘A High Priest after the order of  
 Melchizedek.’

11 About Him we have much to say, which will  
 not be easy to explain to your dull ears, for dull  
 12 you are in the spiritual faculty. For, when you  
 ought, through long familiarity, to be teachers,  
 you have again need of some one to teach you the  
 bare elements of the oracles of God. In fact,  
 what you want is nursery diet, not solid food.  
 13 For, whereas every partaker of such diet is a  
 novice in the study of religion—a mere infant  
 14 scholar ; for those of riper standard solid food is  
 required, *i.e.* for such as have their faculties  
 habitually trained to discern good and evil.

6 Now then, dismissing the earlier rudiments of  
 Christianity, let us try an advance towards that  
 riper standard ; and not be laying down again a  
 foundation of repentance from lifeless works and  
 2 faith towards God, of the teaching concerning  
 this and that baptism, concerning the laying on  
 of hands, the resurrection of the dead and eternal  
 3 judgment. This then we purpose, God permitting,  
 4 to do. For here an impossibility faces us—that  
 of those once for all enlightened, by experience had  
 of the gift of heaven above and by a realized  
 5 participation of the Holy Ghost ; tasting thus the  
 excellency of God’s message and the powers of the  
 6 world to come ; but who have since fallen away.

repentance ; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God :

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing ; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end :

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater ; and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath ;

18 That by two immutable things, in which *it was*

Them it is impossible to renew again to a change of heart; for they are crucifying to their own woe the Son of God and holding Him up to  
7 shame. For a soil which drank in the rainfall in its frequent descent, and now produces vegetation, to answer their efforts who till it, shares the  
8 Divine blessing. But if it yields thorn and thistle, it is condemned, with a curse impending,  
9 and its end is to feed the flame. But we are persuaded in your case, beloved, that yours is the better side which holds fast to salvation,  
10 though we use this language. For God is not unrighteous, to forget your duty done and love displayed towards His Name by your good service  
11 done both past and present to His saints. But we are anxious that each one of you should to the end exhibit the same zeal for the full realization  
12 of your hope; that so you be no malingerers, but emulate those who through faith and longing  
13 endurance inherit the promises. Take, for instance, God's promise to Abraham: since He could swear by no greater, He swore by Himself in the words,  
14 'Surely I will bless thee to the uttermost, I will multiply thee to untold numbers'; and thus he  
15 longingly endured and obtained the promise. Men indeed swear by some greater, and when a  
16 guarantee is wanted, bar all controversy by such an oath. Here then, we see God, more abundantly  
17 to display to the heirs of the promise the unalterable character of His purpose, becoming Himself  
18 the medium sworn by: thus introducing two

impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us :

19 Which *hope* we have, as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil ;

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

## CHAPTER VII

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him ;

2 To whom also Abraham gave a tenth part of all ; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace ;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life ; but made like unto the Son of God, abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham :

6 But he, whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes ; but there

infallible securities, in respect of neither of which is it possible for Deity to falsify; that a solid guarantee might be ours, who take sanctuary in  
 19 and lay hold on the hope set before us. And to this hope we cling, as to an anchor of the soul, secure and stedfast, and reaching within the veil  
 20 of the visible, whither the forerunner, to secure our place, is entered, even Jesus, become after the order of Melchizedek a priest for ever.

7 For this Melchizedek, king of Salem, priest of God most High—and accordingly, when he met Abraham returning from the overthrow of the  
 2 kings and blessed him, Abraham assigned to him the tenth of all—whose name means ‘king of  
 3 righteousness,’ whose title, ‘king of peace,’ stands without father or mother or recorded descent, as though with neither beginning of days nor end of  
 life; and therein resembling the Son of God,  
 4 abides a priest in perpetuity. Contemplate then the greatness of this man to whom even Abraham gave tithe out of the spoils—patriarch as he was.  
 5 Whereas those who claim sacred office by descent from Levi have order to tithe the people according to the Law—their own brethren that is—albeit  
 6 the heirs of Abraham’s body. He, however, who held no such Levitical pedigree, tithed Abraham, and on the holder of the promises pronounced a  
 7 blessing! Now it is beyond dispute that the inferior is blessed by the superior. In our experience too, men who die off receive tithes; but in that case, one who has God’s attestation that he

he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham :

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron ?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda ; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident ; for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did* ; by the which we draw nigh unto God.



9 lives. Further, if one may venture to say so,  
through Abraham, Levi the tithe-taker stands  
10 actually tithed; for he was virtually included in  
the patriarch's person, when Melchizedek met him.

11 Again, take the Levitical priesthood: if per-  
fection were attained by means of it,<sup>1</sup> what further  
need is there for a second priest to be set up  
'after the order of Melchizedek,' instead of being  
13 reckoned after the order of Aaron? For the  
subject of this statement belongs to a different  
tribe, none of whose members ever had to do  
14 with the altar; since it is a patent fact that our

Lord sprang out of Judah, a tribe to which Moses  
11 had, concerning priesthood, nothing to say. But,  
Levitical priesthood being to the people the  
12 basis of their legislation; given an altered priest-  
hood, there follows necessarily an alteration  
15 likewise of the law; and *a fortiori* is this  
alteration manifest, if the parallel of Melchizedek  
16 be adopted, and the priest set up be different, one  
pursuant, not to a law of fleshly entail, but to  
17 an energy of indissoluble life. For such is the  
testimony,

Thou art a priest for ever

After the order of Melchizedek.

18 This then involves an abrogation of the  
previously established entail, through its own  
19 weak and insufficient nature, (for the Law made

<sup>1</sup> Observe here, the verses are transposed from their original order, to exhibit more clearly the sequence of thought.

20 And inasmuch as not without an oath *he was made priest* :

21 (For those priests were made without an oath ; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec :)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death ;

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens ;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's : for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity ; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

## CHAPTER VIII

NOW of the things which we have spoken *this is* the

nothing perfect,) and the consequent introduction of a superior hope through which we draw nearer  
 20 to God. Then further, keep in view the fact that to His priesthood the sanction of an oath  
 21 was attached, whereas those others became priests without any such sanction; but He distinctly has it, as shewn in the words addressed to Him,

The Lord sware and will never revoke it,  
 ‘Thou art a priest for ever

After the order of Melchizedek’;

22 and we see how far superior is the covenant of  
 23 which Jesus is become the guarantee. Contrast, further, the number of persons on whom the Levitical priesthood devolved, (because, being  
 24 removable by death, their permanency was impossible,) with His priesthood which knows no demise, because in His own person it abides for  
 25 ever. On which ground also He is able to save to the uttermost all who come to God through Him, as ever living to make intercession for them.  
 26 For just such a High Priest as He was suited to our case—one holy, faultless, undefiled, not in the category of sinners, and exalted above the heavens;  
 27 one who needs not, as did those high priests, to offer daily sacrifices, first for his personal sins, then for those of the people, (for this last He  
 28 did once for all by offering up Himself). For the Law appoints men high priests who have mortal frailty; but the terms of the oath, sworn since the Law, appoint the Son, perfected for evermore.

8 To crown all that has before been said, we

sum : We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens ;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices : wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law :

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle : for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah :

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt ; because they continued not in my covenant, and I regarded them not, saith the Lord.

have a High Priest of such sort as to take His seat at the right hand of the throne of majesty in  
 2 the heavens; to officiate in the sanctuary and the real tabernacle, which God, not man, set up.  
 3 And as every high priest is appointed to offer gifts and sacrifices, this One too must needs have  
 4 somewhat to offer. If on the contrary He were on earth, He would not be even a priest; since there are priests already who offer the gifts as  
 5 the Law requires—I mean such as officiate in the mere frontispiece or shadow of the heavenly reality; even as Moses, when carrying out the plan of the tabernacle, received the Divine behest, —‘See thou make all things after the pattern  
 6 shewn thee in the mount.’ This One on the contrary has had a holy office of greater pre-eminence assigned to Him, in proportion as He is the mediator of a superior covenant, enacted, as  
 7 it was, with superior promises for its basis. For, if that first covenant had been satisfactory, there would have been no demand for a second in its  
 8 place. Whereas He declares His dissatisfaction with those concerned, by saying,

Behold the days come, saith the Lord,

That I will conclude towards the house of Israel and the house of Judah a covenant that is new.

9 Not according to that I made with their fathers,  
 In the day of my taking them by the hand to lead them forth from the land of Egypt:

Because they continued not in that My covenant,

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts ; and I will be to them a God, and they shall be to me a people :

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

## CHAPTER IX

THEN verily the first *covenant* had also ordinances of divine service and a worldly sanctuary.

2 For there was a tabernacle made ; the first, wherein *was* the candlestick and the table and the shewbread ; which is called the sanctuary :

3 And after the second veil, the tabernacle which is called the Holiest of all ;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant ;

5 And over it the cherubims of glory shadowing the mercyseat ; of which we cannot now speak particularly.

- 10 And I regarded them not, saith the Lord.  
 For this is the covenant that I will make with  
 the house of Israel.  
 After those days, saith the Lord,  
 I will put My laws into their mind,  
 And on their hearts will I write them; and I  
 will be to them a God,  
 And they shall be to me a people :  
 11 And they shall not teach every man his fellow-  
 citizen,  
 And every man his neighbour, saying, ' Know  
 the Lord ' ;  
 For all shall know Me,  
 From small to great among them.  
 12 Because I will be merciful to their iniquities,  
 And their sins will I remember no more.  
 13 By speaking of a ' new ' covenant, He has made  
 the first obsolete : but what is thus obsolete and  
 antiquated is on the point of disappearing.  
 9 And yet that first covenant, too, used to have  
 its requirements of ritual and its holy furniture.  
 2 For there was a tabernacle fitted up—its first  
 compartment containing the candelabrum with  
 the table and its loaves of presentation, called the  
 3 Holy Place ; and after the second curtain the  
 4 tabernacle called the Holy of Holies, with the  
 golden incense-altar, and the Ark of the Covenant  
 overlaid all round with gold, containing the  
 golden vase with the manna, and Aaron's rod that  
 5 budded, and the tables of the Covenant ; and  
 above it Cherubim of glory overshadowing the

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people :

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing :

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience ;

10 *Which stood* only in meats and drinks and divers washings and carnal ordinances, imposed *on them* until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ;

12 Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption *for us*.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ;

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God ?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption



mercy-seat; on which details one cannot here  
 6 dwell. These arrangements then thus standing,  
 the first tabernacle is continually entered by the  
 7 priests in the execution of their ritual; but the  
 second is entered once only in the year by the  
 high priest alone, not without blood, which he  
 offers on his own behalf and for the errors of the  
 8 people. And in this the meaning of the Holy  
 Ghost is plain—that the way into the sanctuary  
 is not yet thrown open, while that previous  
 9 tabernacle maintains its position :—a sort of acted  
 parable for the time being; under which gifts and  
 sacrifices continue to be offered, although unable  
 in point of conscience to perfect the worshipper,  
 10 as resting only on distinctions of diet and divers  
 ablutions,—outward requirements imposed until  
 the time of readjustment came.

11 But when Christ presented Himself as High  
 Priest of the good things that were to be, He  
 through the grander and more perfect tabernacle,  
 of no human handiwork, nor indeed of this lower  
 12 creation; nor yet through blood of goat or  
 heifer, but through His own blood, entered  
 once for all into the sanctuary, having achieved  
 13 eternal redemption. For, if that blood of goat \*  
 and bull, and heifer's ashes sprinkling the polluted,  
 14 have a hallowing virtue of external purity; how  
 much more shall the blood of Christ, who, through  
 the eternal Spirit's power, offered Himself without  
 blemish to God, purify our conscience from lifeless  
 15 works to the worship of a living God! And by

of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead : otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry.

22 And almost all things are by the law purged with blood ; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true ; but into heaven itself, now to appear in the presence of God for us :

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others ;

virtue of this He is the new covenant's mediator, that when a death had taken place to expiate the transgressions attending the first covenant, those called to the new may receive the promise of the  
16 eternal inheritance. Indeed, where the nature of a covenant is testamentary, the death of the  
17 testator must needs be involved ; for a testament is of force in the case of the dead, having no  
18 validity while the testator is alive. And so, not even that former covenant's inauguration has been  
19 effected without blood : For when every precept contained in the Law had been rehearsed by Moses to all the people, he took the blood of the victims, with water, scarlet wool and hyssop, and sprinkled both the book itself and all the people,  
20 saying, 'This is the blood of the covenant which  
21 God enjoined for you.' The tabernacle too and all the liturgical apparatus he similarly sprinkled  
22 with blood ; and, speaking broadly, blood, under the Law, is the universal purifying agent, and without effusion of blood there is no such thing  
23 as remission. Thus it was necessary that the representative copies of what is in heaven should be purified by these agencies ; but the actual realities of heaven with sacrifices which transcend  
24 these. For it was into no handwrought sanctuary that Christ entered, the mere figure of the real ; but into heaven itself, now to appear there in  
25 person before the face of God on our behalf. Nor yet was He to offer Himself often ; (as the high-priest makes his yearly entry into the sanctuary

26 For then must he often have suffered since the foundation of the world : but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment ;

28 So Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time, without sin, unto salvation.

## CHAPTER X

FOR the law, having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure :

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

26 in vicarious blood,) since that would require Him  
to repeat His passion many times since the  
foundation of the world. But, as it is, once for  
all in the completion of the ages, He has been  
manifested, to do away with sin by virtue of His  
27 personal sacrifice. And just as it remains for  
men once to die, and after that the Judgment;  
28 so also the Christ, offered once to bear the sins of  
many, shall a second time, without sin to bear,  
meet the eyes of those awaiting in Him their  
salvation.

10 For the Law has but a shadow of good things  
to be, not the actual presentation of them; and  
so can never, by its yearly repetition of the same  
sacrifices offered under it, make for those who  
2 come to God an abiding expiation. For, if it  
could, would not their offering have ceased;  
because the worshippers would so be once for all  
purified from sin, and so would retain no further  
3 consciousness of it? But on the contrary, these  
4 sacrifices convey a reminder of sins every year; it  
being impossible that blood of bull and goat  
5 should take sins away. Therefore at His coming  
into the world the Son says,

Sacrifices and offerings, Thou willedst not,  
But a body Thou providedst for Me,

6 Holocausts and sin-offerings Thou approvedst  
not :

7 Then I said, ' Behold, I am come,  
As in the roll of the book it is written of Me,  
To do, O God, Thy will.'

8 Above, when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein* ; which are offered by the law ;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all*.

11 And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins :

12 But this man, after he had offered one sacrifice for sins for ever sat down on the right hand of God ;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us : for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord ; I will put my laws into their hearts, and in their minds will I write them ;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is, there is* no more offering for sin.

8 Here He says (1)

Sacrifices and offerings Thou willedst not,

Holocausts and sin-offerings Thou approvedst  
not—

All which are offered under the Law ; and  
adds (2),

9 I am come to do Thy will :

*i.e.* He abrogates the first, that He may  
10 establish the second of these:—that ‘will’ viz.  
in which our consecration is included, through  
the offering of the body of Jesus Christ once for  
11 all. And every priest takes his stand daily  
officiating, and repeating the same sacrifices which  
12 can never rid men of sin. But this Priest, after  
offering for sin one sacrifice of perpetual efficacy,  
13 took His seat on the right hand of God ; awaiting  
the prostration of His enemies to be the footstool  
14 of His feet. For by a single offering He has  
given a permanent expiation to those who are in  
15 process of sanctification. And this our view is  
attested by the Holy Ghost: for, after having  
said,

16 This is the covenant that I will make to them:

After those days, saith the Lord, I will put  
My laws into their mind,

And on their hearts will I write them ;

He adds,

17 And their sins and their iniquities

Will I remember no more.

18 But where remission of these is, offering for  
sin has no more place. **ADVULF D. SUFFR**

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh ;

21 And *having* an high priest over the house of God ;

22 Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering ; (for he *is* faithful that promised ;)

24 And let us consider one another, to provoke unto love and to good works :

25 Not forsaking the assembling of ourselves together, as the manner of some *is* ; but exhorting *one another* : and so much the more as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses :

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace ?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.



19 Therefore, brethren, having confidence as  
 regards our entry into the sanctuary in the blood  
 20 of Jesus—a new and living way which He in-  
 augurated for us, through the veil, that is His  
 21 flesh, and having a Priest supreme over the house  
 22 of God, let us draw near with sincerity of heart  
 in full assurance of faith, having our hearts  
 sprinkled to be quit of an evil conscience,  
 and our bodies wholly washed with cleansing  
 23 water. Let us hold fast the confession of our  
 hope unswervingly, for faithful is He on whose  
 24 promise it rests; and let us study one another,  
 how to give a mutual stimulus to love and good  
 25 works; not abandoning our habit of assembling,  
 as the custom is with some; but using the oppor-  
 tunity for mutual encouragement, and all the  
 more so, as we see the Day drawing nearer.

26 For, if we persist in wilful sin, after we have  
 received the fuller knowledge of the truth, there  
 27 is no further sacrifice for sin left us; but an  
 awful outlook of judgment and a fiery wrath of  
 love despised, ready to devour those who cross its  
 28 path. One who sets at nought Moses' law dies  
 without mercy on two or more witnesses' deposition.  
 29 How much sorer punishment, think you, shall  
 be his doom, who treads under foot the Son of  
 God, and desecrates that blood of the covenant in  
 which he was hallowed, and heaps outrage on the  
 30 Spirit of grace? For we know Who says,

To Me belongs vengeance, I will requite,  
 and again,

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions ;

33 Partly, whilst ye were made a gazing-stock, both by reproaches and afflictions ; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith : but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.

## CHAPTER XI

Now faith is the substance of things hoped for, the evidence of things not seen.

The Lord will judge His people.

31 How awful to fall into the hands of a living God !

32 But call to mind the earlier days, in which, after your conversion, you had a great struggle of  
33 sufferings to undergo : at one time paraded as victims of abuse and ill-treatment, at another sharing the fortunes of those experiencing such usage.

34 For instance, you shewed sympathy with the imprisoned, and welcomed with joy the plunder \* of your worldly substance, as knowing that you have what none can deprive you of, your own \*  
35 selves for a sterling possession. Do not therefore fling away this ground of your reliance—your  
36 title to such vast recompense in store. For endurance is what you need, to qualify you, after you have accomplished the will of God, for the appropriation of His promise.

37 For yet a little—ever so little—while,  
And He that is coming will be come, and will not tarry.

38 Now the righteous, who is so by faith, shall have life ;

But if he prove a renegade, no pleasure shall My soul have in him.

39 But we are not of the renegades to perdition, but of the believers who through faith win their soul's salvation.

11 What then is faith?—a realization of things hoped for, a conviction of facts unseen. For by

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she

- 2 this the men of old established their characters.  
 3 By faith we grasp the notion that the things of  
 time were made what they are by the divine fiat ;  
 so that what we now see has its origin in some-  
 4 thing beyond the reach of sense. By faith Abel,  
 as compared with Cain, offered to God a more  
 effective sacrifice ; through which he was attested  
 as righteous, God Himself attesting his gifts ; and  
 through the same he, though dead, yet speaketh.  
 5 By faith Enoch was translated, so as not to see  
 death, and was found no more, because God had  
 translated him. For before his translation he  
 6 stands attested, as having pleased God well. But  
 apart from faith it is impossible to please Him  
 well ; for whosoever comes to God must believe  
 that He is, and that He has, for those who seek  
 Him earnestly, rewards in store.  
 7 By faith Noah, at the warning of God concern-  
 ing things unseen as yet, with pious heed prepared  
 an ark for his household's safety ; and through it  
 condemned the world, and became heir of the  
 8 righteousness which follows upon faith. By faith  
 Abraham, from the moment of his call, obeyed, by  
 going forth to the place of his future inheritance ;  
 and forth he went without being sure whither.  
 9 By faith he sojourned in the land of promise as  
 in an aliens' land, and dwelt there in tents with  
 Isaac and Jacob, his fellow-heirs in that same  
 10 promise : for he was looking out for the city with  
 her foundations sure, whose architect and creator  
 11 is God. By faith even Sarah herself received

was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seek a country.

15 And truly if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned :

16 But now they desire a better *country*, that is, an heavenly : wherefore God is not ashamed to be called their God ; for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac ; and he that had received the promises, offered up his only begotten *son*,

18 Of whom it was said, That in Isaac shall thy seed be called :

19 Accounting that God *was* able to raise *him* up, even from the dead ; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph ; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph when he died, made mention of

power to become a mother, and that, when past \*  
the age of maternity; since she deemed Him  
12 faithful who made the promise. Accordingly  
even from one, and him as good as dead, there  
sprang a race as the stars of heaven for multitude,  
and as the sand which is by the sea shore—the  
13 countless sand! In the attitude of faith died all  
these, not having received the promises, but  
having seen them from afar and embraced them,  
and confessed themselves strangers and pilgrims  
14 upon earth. And surely they who say such things  
make it plain that they seek a fatherland beyond.  
15 And indeed, had they cared to remember the land  
whence they came forth, they would have found  
16 opportunity to return. But on the contrary, they  
yearn for a better one, that is in heaven above:  
for which cause God is not ashamed of them—nor  
even to call Himself their God, as having prepared  
17 for them a city. By faith Abraham, when the  
moment of trial came, offered up Isaac:—he who  
entertained the promises was ready to offer his  
18 only son; after being distinctly told that ‘in Isaac  
19 shall thy seed be called’: making no doubt that  
even from the dead God was able to raise him;  
and as from the dead, by a typical resurrection,  
20 he received him back. By faith, and with the  
future in view, Jacob blessed first Jacob and then  
21 Esau. By faith Jacob, in view of death, blessed  
each of Joseph’s sons, and worshipped leaning  
22 upon the top of his staff. By faith Joseph, as his  
end approached, called to mind the Exodus of the

the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red Sea as by dry *land*: which the Egyptians assaying to do, were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets;

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge



children of Israel, and gave charge concerning his  
 23 own remains. By faith Moses, when born, was  
 hid three months by his parents, because they saw  
 the child was a goodly one, and they were not  
 24 deterred by the king's mandate. By faith Moses,  
 when grown up, refused to be called the son of  
 25 Pharaoh's daughter, rather choosing to take his  
 share of ill-treatment with God's people than to  
 26 have for a brief while an enjoyment of sin; find-  
 ing in the reproach of Christ a richer endowment  
 than the treasures of Egypt; for he kept his eye  
 27 on the recompense in store. By faith he left  
 Egypt behind him, undeterred by the wrath of  
 the king; for, as seeing the Unseen, he braved it.  
 28 By faith he celebrated the Passover and the rite  
 of blood-sprinkling, that the Destroyer of the  
 29 first-born might not touch them. By faith they  
 went through the Red Sea as through dry land,  
 which the Egyptians attempting to do were  
 30 swallowed up. By faith the walls of Jericho fell,  
 after their circuit made on seven successive days.  
 31 By faith Rahab the harlot perished not with the  
 disobedient, after welcoming the spies and assur-  
 32 ing their safety. But why should I go on? For  
 the time would fail me, were I to tell the tale  
 through, of Gideon, of Barak, of Samson, and of  
 Jephthah, of David also, and Samuel, and the  
 33 prophets; who through faith worsted kingdoms  
 in battle, achieved righteousness, obtained promises,  
 34 stopped lions' mouths, quenched the force of fire,  
 escaped the edge of the sword, out of weakness

of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again : and others were tortured, not accepting deliverance ; that they might obtain a better resurrection :

36 And others had trial of *cruel* mockings and scourgings, yea, moreover, of bonds and imprisonment :

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheepskins and goatskins ; being destitute, afflicted, tormented ;

38 (Of whom the world was not worthy :) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise :

40 God having provided some better thing for us, that they without us should not be made perfect.

## CHAPTER XII

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of *our* faith ; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

were made mighty, became men of prowess in war,  
 35 broke the battle-front of alien hosts: women  
 received back their dead restored to life; while  
 others died under torture, disdaining all deliver-  
 ance, that a better resurrection might be theirs.  
 36 Some again underwent a trial of mockery and  
 scourging, and further, of bonds and imprison-  
 37 ment: they were stoned, were sawn asunder, were  
 impaled, were slain by the sword; they went about \*  
 in sheepskins and goatskins, enduring privation,  
 38 affliction and ill-usage—men of whom the world  
 was not worthy—wandering over deserts and  
 mountains, lodging in caverns and the very holes  
 39 of the ground. And all these, although they  
 established their character through faith, received  
 40 not the promise for their own; for God's purpose  
 included some greater blessing in store for us,  
 so that apart from us they were not to win  
 perfection.

12 Now then, to come to ourselves: being en-  
 circled with so vast a cloud of attesting spectators,  
 let us fling off every encumbrance, and the sin  
 which clings so close about us, that we may with-  
 out flagging run the race which lies before us:  
 2 keeping our eye on the Captain of our faith, who  
 consummates its victory, Jesus; who, in view of the  
 triumph before Him, endured the cross, despising  
 the shame, and is set down at the right hand of  
 3 the throne of God. For take into account what  
 an outcry of sinners against Him He had to  
 endure, that you may not in your turn despond

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him :

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons : for what son is he whom the father chasteneth not ?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh, which corrected *us*, and we gave *them* reverence : shall we not much rather be in subjection unto the Father of spirits, and live ?

10 For they verily for a few days chastened *us* after their own pleasure ; but he for *our* profit, that *we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous : nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down and the feeble knees ;

13 And make straight paths for your feet, lest that which is lame be turned out of the way ; but let it rather be healed.

14 Follow peace with all *men*, and holiness, without which no man shall see the Lord :

4 through weariness of soul. You have not yet had  
to stand fast to the death in your struggle against  
5 sin; and have quite forgotten the admonition  
addressed to you as sons,

My son, despise not the chastisement of the  
Lord,

Nor lose heart under His correction;

6 For whom the Lord loves He chastises,

And disciplines every son whom He receives as  
such.

7 It is for chastening that ye endure; it is as \*  
sons that He treats you: for what sort of a son is  
8 he whom the father fails to correct? If, how-  
ever, you miss the correction, of which all sons  
partake, plainly you are then misbegotten not  
9 genuine sons. Why, even in our fleshly fathers  
we found disciplinarians, and used to reverence  
them all the same. Shall we not much more  
submit ourselves to our spiritual Father, that life  
10 may be ours? Contrast them and their arbitrary  
inflictions, having this short life in view, with His,  
to our best interests, that we may share the holi-  
11 ness which is His. Of course no chastisement at  
the moment appears to be a thing of joy, but of  
pain; yet later on it yields a harvest of peace to  
the objects of its discipline, and of moral excel-  
12 lency too. Wherefore you must brace up those  
13 drooping hands and those exhausted knees; and  
set a straight course for those feet of yours; that  
the disabled limb be not put out of joint, but, if  
14 anything, made whole. Follow peace with all,

15 Looking diligently lest any man fail of the grace of God ; lest any root of bitterness springing up trouble *you*, and thereby many be defiled ;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected : for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words ; which *voice* they that heard, entreated that the word should not be spoken to them any more :

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart :

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake :) )

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth,

and that holiness without which none shall see the  
 15 Lord; making it your charge to see that none  
 fall short of the grace of God; that no root of  
 bitterness spring up to cause disquiet, and so the  
 16 general body be tainted; that there be no forni-  
 cator, no worldling like Esau, who, for a single  
 17 meal, sold the birthright which was his. For you  
 know that afterwards also, when eager to inherit  
 the blessing, he was rejected; for he found no  
 opening for his penitence, however tearfully and  
 earnestly he sought to win that blessing.

18 For you are not come to a material mountain,  
 all ablaze with fire, nor to blackness and darkness  
 19 and tempest, nor to trumpet-tones and a voice of  
 utterances from which the hearers recoiled, depre-  
 20 cating further address to them personally; as  
 unable to abide the injunction, 'If but a beast  
 touch the mountain it shall be stoned or shot  
 21 down'; and so fearful was the sight that Moses  
 confessed himself awe-stricken and trembling:—  
 22 but you are come to Sion, mountain and city of  
 the Living God, to a Jerusalem of heaven above,  
 23 to angels mustered in their myriads, to a Church  
 of first-born sons registered in heaven, and to God  
 the Judge of all, to spirits of the righteous per-  
 24 fected in their righteousness, to the new covenant's  
 Mediator, Jesus, and to a blood-sprinkling which  
 speaks something better than Abel's.

25 See that you reject not Him that is so speak-  
 ing. For if they escaped not, who rejected His  
 warning voice on earth; much less shall we, who

much more *shall not* we *escape* if we turn away from him that *speaketh* from heaven :

26 Whose voice then shook the earth : but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear :

29 For our God *is* a consuming fire.

### CHAPTER XIII

LET brotherly love continue.

2 Be not forgetful to entertain strangers : for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them ; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled : but whoremongers and adulterers God will judge.

5 *Let your* conversation *be* without covetousness ; *and be* content with such things as ye have : for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God : whose faith follow, considering the end of *their* conversation :

8 Jesus Christ the same yesterday, and to day, and for ever.



turn away from Him who speaks now from heaven.  
 26 Whose utterance once shook the earth; but now  
 His word of promise is, 'Yet once more I con-  
 27 vulse not earth only, but also heaven.' Now this  
 phrase, 'yet once more,' implies the displacement  
 of things affected by the shock—in fact of all  
 created things—that things proof against the  
 28 shock may abide. Since then we receive a king-  
 dom proof against it, let us do so with gratitude;  
 that so our service before Him may be acceptable,  
 29 being given with reverence and awe. For our  
 God too is a consuming fire.

13 Let your brotherly love be unabated. Forget  
 2 not hospitality; for by shewing this some un-  
 3 awares found angels their guests. Bear ever in  
 mind the prisoners, as though you shared their  
 prison; and those under ill-treatment, as being  
 4 yourselves also in the body. In all cases let  
 marriage and its undefiled union be held in  
 honour; but fornicators and adulterers must abide  
 5 the judgment of God. Have no turn for the love  
 of money, and be content with what you have:  
 for He Himself has said, 'I will never let thee  
 6 go nor forsake thee': so that we may say with  
 confidence,

The Lord is my helper, I will not fear.

What can man do unto me?

7 Bear in mind your spiritual guides as those  
 from whom you learned the word of God; and, as  
 you contemplate the issue of their career, imitate  
 8 their faith: for Jesus Christ yesterday and to-day

9 Be not carried about with divers and strange doctrines : for *it is* a good thing that the heart be established with grace ; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name.

16 But to do good and to communicate forget not : for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves : for they watch for your souls, as they that must give account ; that they may do it with joy, and not with grief : for that *is* unprofitable for you.

18 Pray for us : for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

- 9 is the same, and for all ages. Be not carried away by curious and novel teaching. For grace is the grand strengthener of the heart, not this or that diet; and they who are occupied in such matters  
 10 get no benefit thereby. We have an altar, at which the tabernacle-servitors have no privilege of  
 11 eating. For the bodies of those beasts whose blood is carried into the sanctuary by the high  
 12 priests are burned outside the camp. Accordingly Jesus also, that He might through His own blood hallow His people, suffered outside the gate.  
 13 Well then, let us go forth to Him outside the  
 14 camp, with His reproach upon us. For here we have no abiding city, but the one to come is what  
 15 we seek after. Through Him then let us offer a sacrifice of praise to God continually; a product,  
 16 that is, of lips that confess to His Name. But of beneficence and liberality be not forgetful; for such are the sacrifices in which God takes delight.  
 17 Obey your spiritual guides, and yield to their authority; for these are they that keep watch for your souls, as having an account to give; that they may do so with joy, and not have to lament; for no profit is yours then.  
 18 Pray for us; for we appeal confidently to the goodness of our conscience, and our desire in all respects to maintain a high standard of conduct.  
 19 And I am the more urgent in this request, that I may be the sooner restored to you.  
 20 Now may the God of peace, who brought again from the dead that Shepherd of the sheep our

21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation : for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty ; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

Written to the Hebrews from Italy by Timothy.

Lord Jesus Christ—great in the blood of an  
 21 eternal covenant, accomplish you in every work  
 that is good, to do His will, effecting in you what  
 He Himself delights in, through Jesus Christ, to  
 Whom be glory to all eternity of ages, Amen.

22 Now I entreat you, brethren, put up with this  
 word of advice now addressed to you, especially  
 considering the brevity I have consulted in writing  
 23 it. Know that our brother Timothy is released,  
 with whom, if he come shortly, I will see you.  
 24 Greet all your spiritual guides from me, also all  
 the saints. Receive the greetings of our brethren  
 from Italy.

25 Grace be with you all. Amen.



## THE EPISTLE OF ST. JAMES

### INTRODUCTORY

*'JAMES the Lord's brother,' recognized as of the Apostolic body, and indeed one of its 'pillars,' before St. Paul himself had received such recognition (Gal. i. 19, ii. 9), appears as the apostolic ruler of the Church in Jerusalem (Acts xii. 17, xv. 13-21, xxi. 17, 18). He addresses in this Epistle the Christianized Jews of 'the dispersion' (James i. 1), calling himself simply 'a servant of God and of the Lord Jesus Christ.' He was martyred probably in 69 A.D. in Jerusalem itself, whence this Epistle was almost certainly written. Its date has been the subject of much controversy. From the expressions in James v. 7-10, regarded as a glimpse of that great judgment, which, in its finality in regard to the Jewish community and Temple, typifies the final judgment upon all, we may suppose it written not long before that martyrdom; when the signs of that 'coming' were clear to the eye of faith.*

## The general Epistle of JAMES

### CHAPTER I

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations ;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not ; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea, driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man *is* unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted :

10 But the rich, in that he is made low : because as the flower of the grass he shall pass away

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth : so also shall the rich man fade away in his ways.



## THE EPISTLE OF ST. JAMES

1 James, a servant of God and of the Lord  
Jesus Christ, bids joy to the Twelve Tribes  
2 scattered outside their land. Count it all joy,  
my brethren, when you fall amidst temptations of  
3 many kinds; as being assured that the test to  
which your faith is thus put results in patience.  
4 And let that patience have perfect effect, that  
you may be perfect, and, as a whole in all its parts,  
5 with no shortcoming. But if any of you lack  
wisdom let him ask it of God, who gives bounti-  
fully to us all and upbraids not our poor returns,  
6 and it shall be given him. But let him ask in  
faith without any distrust, for the one who  
distrusts is like a surge of the sea, wind-driven  
7 and fluctuating:—let not such a man think to  
8 receive anything from the Lord. A double-  
minded man is unstable in all his ways.

9 Let the brother who is lowly glory in his high  
10 estate, and the one who is wealthy in his lowly  
estate: because as the flower of the grass he will  
11 pass away. For the sun is no sooner risen with  
the hot wind, than it withers the grass, and the  
flower thereof falls away, and comeliness of its  
aspect perishes: so also shall the rich man fade  
away in his course.

12 Blessed *is* the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God : for God cannot be tempted with evil, neither tempteth he any man :

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin : and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath :

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass :

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty,

12 Blessed is the man that endures temptation ;  
because, having stood the test, he shall receive  
the crown of life promised by the Lord to them  
13 that love him. Let no one when tempted say,  
‘My temptation is from God’; for God can no  
more tempt to evil than He can Himself be  
14 tempted by it. But each man finds a tempter in  
his own lust, being by it lured away and enticed.  
15 Then the lust, having conceived, brings forth sin ;  
and sin, when fully matured, has an issue of death.  
16 Be not misled, my beloved brethren ; every good  
17 gift and every perfect boon is from above, coming  
down from the Creator of the lights of heaven, with  
whom is no change of phase, nor shadow-side ever  
18 turned. Of His own will He begat us by the  
word which is truth, that we should be a kind of  
19 firstfruits of His own creatures to Him. You  
know it is so, my beloved brethren ; but let every \*  
man be quick to hear, slow to speak, slow to  
20 anger ; for the anger of man cannot accomplish  
21 the righteousness of God. So then away with all  
that defiles, or overflows in evil passion, and resign  
yourselves to receive that word implanted by Him  
22 which is able to save your souls. But be doers of  
His word, and not hearers only, deceiving your  
23 own selves. Because, if any is a hearer of the  
word and a non-doer of it, he is like a man who  
surveys in a glass the face which nature gave him.  
24 For he no sooner surveys himself than he passes on,  
and straightway forgets what manner of man he  
25 is. But whoso fixes his gaze upon the perfect

and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

## CHAPTER II

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment ;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place ; and say to the poor, Stand thou there, or sit here under my footstool :

4 Are ye not then partial in yourselves, and are become judges of evil thoughts ?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him ?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats ?

7 Do not they blaspheme that worthy name by the which ye are called ?

8 If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well :

law, the law of free obedience, and dwells on what he sees, not as a forgetful hearer, but as a doer of \* what it bids him do, this man shall be blessed by  
26 his so doing. If any one takes himself for a devout person, while he curbs not his tongue, but deceives  
27 his heart, vain is that man's devoutness. Devoutness, pure and unsullied before our God and Father, is just this—to visit orphans and widows in their affliction, and keep one's self unspotted from the world.

2 My brethren, let no regard for outward distinctions affect the faith which you have in our  
2 Lord Jesus Christ, the Lord of glory. For instance, if there come into your place of worship a man wearing gold rings and richly clad, and there enter also a poor man in shabby clothes;  
3 and you fix your regards on the one wearing the rich clothes, and say to him, 'Sit here and be comfortable,' and say to the poor one, 'Stand there,' or 'sit here on the ground at my footstool';  
4 are you not at once making distinctions, and judging under the sway of evil prejudices?  
5 Listen, my beloved brethren, did not God elect the poor as regards this world to be rich in faith, and heirs of the kingdom which He promised to  
6 them that love Him? Whereas you do dishonour to the poor. Do not the rich oppress you? Is it  
7 not they who drag you before the courts? Is it not they who cast opprobrium on the honourable  
8 name by which you are called? If, to be sure, you adhere to that sovereign law laid down in

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law and yet offend in one *point*, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Scripture, 'Thou shalt love thy neighbour as  
9 thyself,' you are doing right. But if you regard  
outward distinctions, you commit a sin, and the  
10 law convicts you as breakers of it. For whoever  
shall keep the whole law, and yet offend in one  
11 particular, is become guilty in all. For He who  
said, 'commit no adultery,' said also, 'do no  
murder.' If then thou commit no adultery, but  
doest murder, thou art become a breaker of the  
12 law. Rather, so both speak and act as those who  
13 must be judged by a law of free obedience. For  
judgment without mercy is for him who shews no  
mercy. And, mercy triumphs over judgment.

14 What is the use, my brethren, of a man's saying  
he has faith, if he has no works to shew? Can  
15 that faith save him? Thus if a fellow Christian  
of either sex be naked or destitute of daily food,  
16 and one of you say to him, 'Go your way in peace,  
get you warmed and well filled,' and yet give them  
not those bodily necessities; what is the use of  
17 that? Accordingly, that faith, if it have no  
works to shew, is in itself a mere corpse of faith.  
18 Besides, one will say justly, 'Thou hast faith and  
I have works. Show me thy faith, if thou canst,  
apart from the works proper to it, and I will, by  
19 the works I do, shew the faith required.' Thou  
believest that 'God is One God,' and art quite  
20 right. The devils too believe that, and tremble  
at it. But, shallow trifler, deign to notice—as  
shewing that faith apart from works is barren—  
21 the case of Abraham our father. Was it not by

22 Seest thou how faith wrought with his works, and by works was faith made perfect ?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness : and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way ?

26 For as the body without the spirit is dead, so faith without works is dead also.

### CHAPTER III

My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us ; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth !

6 And the tongue *is* a fire, a world of iniquity : so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature ; and it is set on fire of hell.



works that he was justified, when he had offered  
22 Isaac his son upon the altar? Plainly then, in  
his case faith went hand in hand with works, and  
23 by the works the faith was perfected. Thus the  
Scriptural statement was fulfilled, 'Now Abraham  
believed God, and it was reckoned to him for  
righteousness'; and 'friend of God' became his  
24 title. You see therefore that by works a man is  
25 justified and not by faith alone. And similarly  
was not Rahab the harlot justified by works, when  
she hospitably received the messengers, and sent  
26 them away by a different road? For just as the  
body without spirit is a corpse, so also faith with-  
out works is a corpse.

3 Aspire not to be many of you teachers, my  
brethren, as knowing that a heavier responsibility  
2 becomes ours: for we have all many slips to answer  
for, as it is. If there is one who in his speech  
makes no slip, that same is a perfect man, able to  
3 curb all the other members too. You see, we put  
bits in horses' mouths, that they may obey us,  
4 and we control their whole frame. See again ships,  
vast as is their bulk and buffeted by rough winds,  
are controlled by so small a thing as a helm,  
whichever way the impulse of the steerer inclines.  
5 So too, the tongue is a little member but a big  
boaster:—see how large a pile a small spark  
6 kindles. And the tongue is that spark, the world  
of wickedness the pile. Such is the position of  
the tongue among our members—it contaminates  
the whole body, sets ablaze the course of human

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind :

8 But the tongue can no man tame ; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father ; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter ?

12 Can the fig tree, my brethren, bear olive berries ? either a vine figs ? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you ? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

#### CHAPTER IV

FROM whence *come* wars and fightings among you ?

7 life, and is set ablaze itself from hell. For every  
race of wild creatures, of all that fly, or creep, or  
swim the sea, is being or has been subdued by that  
8 of men; but the tongue can no man subdue—an  
9 unruly evil, full of venom that is deadly. By it  
we bless our God and Father, and by it we curse  
10 men created in the image of God. Out of the  
same lips come forth blessing and cursing. It is  
not right, my brethren, that this should be so.  
11 Pray, does a fountain from the same orifice gush  
12 with fresh water and briny? Can a fig tree, my  
brethren, yield olives, or a vine figs? So surely no  
fountain can yield salt water and fresh.

13 Is there one wise and intelligent among you?  
Let him make his deeds a sample of the goodness  
of his character by a gentle-tempered wisdom.  
14 But if you cherish bitter rivalry and factiousness  
in your heart, beware of vainglorious boasting at  
15 the expense of truth, and falsifying. This is not  
the wisdom which comes down from above, but is  
16 of this lower earth, unspiritual and Satanic. For  
where are rivalry and factiousness, there is con-  
17 fusion and every vile deed. But the wisdom  
from above is first of all pure from these vices,  
then peaceable, considerate and winning, full of  
tenderness and fruitful in beneficence, with no  
18 partiality and no false pretences. And a harvest  
of righteousness is being sown in peace by those  
who work for peace.

4 On the other hand, whence come wars and  
dissensions among you? Are they not the out-

*come they* not hence, *even* of your lusts that war in your members ?

2 Ye lust, and have not : ye kill, and desire to have, and cannot obtain : ye fight and war, yet ye have not, because ye ask not.

3 Ye ask and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God ? whosoever therefore will be a friend of the world, is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy ?

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners ; and purify *your* hearts, *ye* double minded.

9 Be afflicted and mourn and weep : let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law : but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy : who art thou that judgest another ?

- come of your lusts ever battling in your members ?  
2 You covet and have not, you shed blood in furious  
jealousy, and are no nearer your object ; you go  
on to fighting and quarrelling yet you have not  
3 because you ask not. Or you ask and receive not,  
because you ask with a bad motive, to lay out on  
your lusts whatever you get.
- 4 Abandoners of God ! know you not that \*  
friendliness with the world is hostility against  
Him ? Whoever therefore makes up his mind to  
be a lover of the world, sets himself at enmity  
5 with God. Or, think you that the Scripture says  
in vain, ‘The Spirit which He has lodged in us \*  
6 longs for us even to jealousy’ ?—besides giving a  
larger measure of grace. He says therefore, ‘God  
sets Himself to resist the proud, but gives grace to  
7 the humble.’ Make your submission therefore to  
God ; but resist the devil and he will flee from  
8 you. Draw nigh unto God, and He will draw  
nigh unto you. Make clean your hands, ye sinners,  
and make pure your hearts, ye double-minded ones.  
9 Feel anguish and mourn and wail ; let that laugh  
of yours be turned into mourning, and your joy  
10 into dejection. Humble yourselves before the  
Lord, and He will lift you up.
- 11 Speak no harm of one another, brethren. He  
who speaks to his brother’s hurt and censures him,  
speaks harm of the law and censures it. But if  
thou censurest the law, thou art no longer a doer  
12 of the law, but a censor. One there is, both Law-  
giver and Judge, the One able to save or to \*

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell and get gain :

14 Whereas, ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live and do this or that.

16 But now ye rejoice in your boastings : all such rejoicing is evil.

17 Therefore to him that knoweth to do good and doeth *it* not, to him it is sin.

## CHAPTER V

Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2 Your riches are corrupted, and your garments are moth eaten ;

3 Your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth and been wanton ; ye have nourished your hearts, as in a day of slaughter ;

6 Ye have condemned *and* killed the just ; *and* he doth not resist you.

7 Be patient therefore, brethren, unto the coming of

destroy ; whereas who art thou, that thou shouldest  
13 judge thy neighbour? Go to now, you who talk  
of journeying to-day or to-morrow to some given  
city, and stopping there a year, and making  
14 merchandise and gain, and all the while have no  
certainty even of the fact of a morrow ! For  
what, pray, is your life? It is just a vapour,  
appearing for one moment and disappearing the  
15 next :—instead of saying, as you ought, ‘If the  
Lord wills it, we shall both live and do this or  
16 that.’ Whereas now, your own self-assurance is  
the ground of your vaunt, and all such vaunting  
17 is wicked. To him therefore who knows the good  
he ought to do and does it not—to him it is a sin.

5 Go to now, you men of wealth, go wail and  
howl for your miseries which are on their way to  
2 you. Your wealth is gone to decay, and your  
3 wardrobes are moth-eaten. Your gold and silver  
are corroded, and their corrosive taint is a warn-  
ing of what will befall yourselves, and will eat  
your flesh as fire. This is the treasure you will  
4 find laid up when the last days come. See, the  
pay of the labourers that reaped your broad acres,  
by you fraudulently kept back, cries aloud ; and  
those outcries of the harvestmen have found their  
5 way to the ears of the Lord of Hosts. You led a  
life of luxury and dissipation here on earth, you  
stall-fed your appetites, as for the shambles, and  
6 now their day has come. You condemned, you  
murdered the just, your unresisting victim.

7 So then, patiently endure, brethren, until the

the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient ; stablish your hearts : for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned : behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord ; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath : but let your yea be yea, and *your* nay, nay ; lest ye fall into condemnation.

13 Is any among you afflicted ? let him pray. Is any merry ? let him sing psalms.

14 Is any sick among you ? let him call for the elders of the church ; and let them pray over him, anointing him with oil in the name of the Lord :

15 And the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.



Advent of the Lord. Why, see how the husbandman waits for the precious crop of the soil, with slow expectation over it, until it catch the rainfall of the early and late season. So do you too patiently endure; stay your hearts stedfastly, because that Advent of the Lord is near.

9 Murmur not, brethren, against each other, that you be not then condemned. See, the Judge is  
10 already standing before the doors. As an example of suffering endured and of patience under it, take, my brethren, the prophets who spoke in the Name  
11 of the Lord. Behold, we count them happy that endured:—Job, for instance, of whose patience you have heard, and seen the end brought about by the Lord; shewing Him to be full of tenderness and compassion.

12 But before all things, my brethren, use no oaths; either by heaven, or by earth, or anything else; but let your ‘aye’ be simply aye, your ‘no’ simply no, that you fall not into condemnation.

13 Is any of you under ill-treatment?—Let him pray. Is any in good spirits?—Let him sing a  
14 hymn. Is any sick among you?—Let him summon the elders of the Church, and let them pray over him, after anointing him with oil in the Name of  
15 the Lord; and the prayer of faith shall save the patient, and the Lord shall raise him up; and if he be one who has committed sins, absolution  
16 shall be his. Confess to one another your trespasses, and pray for one another, that you may be healed. Very powerful is a righteous man’s inter-

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain ; and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him,

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

17 cession in doing its work. Elijah was a human being with feelings like ourselves, and he prayed fervently that no rain or dew might fall, and none fell upon the land for three years and six months.  
18 And again he prayed, and the heaven gave the rainfall, and the earth teemed with her produce.

19 Brethren, if any among you go astray from the  
20 truth, and one convert him ; let him know that he who converteth a sinner from the error of his way, shall save a soul from death and shall cover a multitude of sins.

# THE FIRST EPISTLE OF ST. PETER

## INTRODUCTORY

*THIS Epistle is expressly addressed 'to the sojourners among those scattered outside their land,' (as I have ventured to render the words), in various regions of Asia Minor. St. Peter, as 'the apostle of the circumcision' (Gal. ii. 7, 8), keeps the Jewish Christians in view; rather, however, as the nucleus of the Churches which he addresses, than as solely constituting them. This is clear from the language used in ch. ii. 9, 10, and iv. 3, where a previous state of heathenism is assumed as that of some to whom he writes. But, viewing all as jointly now constituting 'the Israel of God' (Gal. vi. 16), he contra-distinguishes them from 'the heathen' (ch. ii. 12) who surrounded them.*

*The Epistle appears to have been written (v. 13) from 'Babylon,' which many have taken to be a mystical designation for Rome. This mysticism in the dating of an Epistle seems to me most unlikely; although the province or region may be here designated as 'Babylon' rather than any actual city therein. The date has been widely disputed, some placing it as early*

*as 48 A.D., while Prof. Ramsay has lately urged reasons for a date as late as 83 A.D., but for which he discards the ascribing the Epistle to St. Peter. To me it seems more probable than either that 63 to 65 A.D. is the period within which we may fix it. It was conveyed by the agency of 'Silvanus' (v. 12), who seems introduced with a somewhat cautious commendation by the writer to the recipients. Whether the same as the well-known comrade chosen by St. Paul (Acts xv. 40, cf. 1 Thess. i. 1, 2 Thess. i. 1), or another of the name, Silas being short for Silvanus, is uncertain.*

## The First Epistle general of PETER

### CHAPTER I

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ ; Grace unto you and peace, be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations :

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ :

8 Whom, having not seen, ye love ; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory :

## THE FIRST EPISTLE OF ST. PETER

1 Peter an apostle of Jesus Christ, to the so-  
journers among those scattered outside their land  
in Pontus, Galatia, Cappadocia, Asia and  
2 Bithynia; to those elect agreeably to the fore-  
knowledge of God the Father; of which the  
holiness imparted by the Spirit is the condition,  
and obedience coupled with expiation through  
Christ's blood is the object:—may grace and  
3 peace be yours in abundant measure. Blessed be  
the God and Father of our Lord Jesus Christ,  
who of His large mercy regenerated us to a living  
hope, through the resurrection of Jesus Christ  
4 from the dead,—to an heritage imperishable,  
incorruptible and unfading, laid up in heaven for  
5 you, who are by the power of God through faith  
safe-guarded to salvation ready to be revealed in  
6 the last time. And on this account you still  
exult, harassed as you are, if so it must be, for a  
brief present while, amid many and divers trials:  
7 the object being the testing of your faith; a far  
more precious matter than gold, which though  
perishable, needs fire to test it:—that the test  
may result in praise, honour and glory, when Jesus  
8 Christ shall be revealed. Him, though you have not  
seen, you love. In Him, though you now see Him

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you :

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven ; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance ;

15 But as he which hath called you is holy, so be ye holy in all manner of conversation ;

16 Because it is written, Be ye holy ; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear :

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers ;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot :



not, you yet believe, and exult with joy ineffable  
9 and sublime; while you realize the end of your  
10 faith in the salvation of your souls:—salvation  
the theme of research and deep inquiry to the  
prophets who foretold of the grace intended for  
11 you: trying to discover the person to whom and  
the period to which the Spirit of Christ in them  
was pointing, and attesting beforehand the suffer-  
ings in store for Christ and the glories to follow.

12 And to them it was revealed that not for them-  
selves but for you was their ministry, in respect of  
these things now announced to you by those who  
evangelized you in the Holy Ghost sent from heaven  
—things which excite the longing admiration of  
angels.

13 So now, brace up your mental energies and  
composedly fix your unfaltering hope on the  
blessing, now on its way, in the revelation of  
14 Jesus Christ. In child-like obedience, not shaping  
yourselves by the lusts indulged previously in your  
15 state of ignorance; but according to His holiness  
who called you; so too, in your whole behaviour  
16 become holy yourselves. Because it is written,  
17 ‘Ye must be holy, because I am holy.’ And, if  
you invoke as Father Him who without personal  
preferences judges each according to his work, let  
fear attend your behaviour during your earthly  
18 sojourn: as knowing that, not with such perishable  
ransom as silver or gold were you redeemed from  
your career of vanities, derived from your fathers  
19 before you; but with precious blood, that of the

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you ;

21 Who by him do believe in God, that raised him up from the dead, and gave him glory ; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently :

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away :

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

## CHAPTER II

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby :

3 If so be ye have tasted that the Lord *is* gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God *and* precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Lamb blameless and immaculate, even Christ.  
20 Foreordained was He to be so ere yet the world  
was framed, but manifested at the close of the  
21 ages for your sakes; who through Him believe in  
God, who raised Him from the dead and assigned  
to Him glory, so that your faith and hope are in  
22 God. So, now that you have through the Spirit  
purified your souls to unaffected brotherly love, in  
obedience to the truth, cherish for one another an  
23 intense and pure-hearted affection. For you are  
born again, not of a corruptible seed, but of an  
incorruptible; through the word of a living God  
24 who abides for ever: because

All flesh is as grass,

And all man's glory as its flower:

Withers away the grass and falls away the  
flower;

25 But the thing spoken by the Lord abides for  
ever:

And this 'thing spoken' is the gospel message  
which reached you.

2 Away then with all malice, all deceit, feelings  
2 of hypocrisy and envy, and all evil speaking; be  
as new-born babes, who long for untainted milk,  
—the milk of God's word—to grow by means of  
3 it—if, that is, you have tasted that the Lord is  
4 gracious. Come, then, to Him, as to a living  
stone, by men indeed rejected, but in God's sight  
5 elect and precious; and be yourselves, as living  
stones, built up to be a spiritual temple, a holy  
hierarchy, to offer up spiritual sacrifices acceptable

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious : and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* precious : but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient : whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light :

10 Which in time past *were* not a people, but *are* now the people of God ; which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul ;

12 Having your conversation honest among the Gentiles : that, whereas they speak against you as evil-doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake : whether it be to the king, as supreme ;

6 to God through Jesus Christ. For such is the tenour of the passage of Scripture :

Sec, I lay in Zion a chief corner-stone, a stone of choice and price,

And he that believeth on it shall never be put to shame.

7 You therefore know His preciousness, who believe in Him ; but they who disobey, verify the text,

That same stone which they who build rejected  
Came to be the head of the corner ;

8 yet

‘ A stone of offence and a rock of stumbling,’ too, to those who stumble at it and disobey the word—the end for which they were appointed.

9 But you are a race elect of God, a royal hierarchy, a holy nation, a people peculiarly His own ; to proclaim the perfections of the One who called  
10 you out of darkness into His wondrous light : who once were no people, but now are God’s people ; who were outside His mercy, but now are included  
11 in it. Beloved, I exhort you as sojourners and pilgrims, abstain from the fleshly lusts which, as their nature is, carry on war against the soul.

12 And in your behaviour among the heathen maintain a high standard ; that, whereas they calumniate you as malefactors, the noble example set by you, which they watch and witness, may lead them to glorify God, when the day comes for grace to visit  
13 them. Therefore submit yourselves to every ordinance of man for the Lord’s sake, whether to

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men :

16 As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear ; not only to the good and gentle, but also to the froward.

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently ? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called : because Christ also suffered for us, leaving us an example, that ye should follow his steps :

22 Who did no sin, neither was guile found in his mouth :

23 Who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed *himself* to him that judgeth righteously :

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness : by whose stripes ye were healed.

25 For ye were as sheep going astray ; but are now returned unto the Shepherd and Bishop of your souls.

#### CHAPTER III

LIKEWISE, ye wives, *be* in subjection to your own

14 the king as supreme ; or to governors, as delegated  
by him to enforce the law against malefactors,  
15 and to encourage those who do well. For such is  
God's will, that by well doing you should silence  
16 the stubborn prejudice of senseless men. Act as  
free ; yet not as making that freedom a screen for  
17 viciousness, but as bound to God's service. Show  
honour to all in turn, love the brotherhood, fear  
18 God, honour the king. Household servants,  
submit with all due reverence to your masters ;  
not only to the good and considerate, but also to  
19 the wayward. For this is creditable, if one,  
through sense of duty to God, puts up with  
20 grievances when unjustly dealt with. For what  
merit is there in being patient under ill-treatment,  
when in the wrong ? But if you do well and  
suffer with patience, this is acceptable with God.  
21 For this is what you were called to do ; because  
Christ also suffered for us, leaving you an example  
22 that you should follow closely His steps : who  
did no sin, neither was guile found in His mouth ;  
23 who, when reviled, answered not by reviling, and  
amidst His suffering used no threat ; but resigned  
24 Himself to Him who judges righteously : who  
Himself took up our sins in His own body on to  
the Tree ; that we, having ceased to exist for sin,  
should live for righteousness : ' by whose scourg-  
25 ing you were healed.' For you were as sheep  
going astray, but are now turned to meet the  
shepherd and bishop of your souls.

3 In like manner, wives, be submissive to your

husbands ; that, if any obey not the word, they also may without the word be won by the conversation of the wives ;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning, let it not be that outward *adorn-  
ing* of plaiting the hair, and of wearing of gold, or of putting on of apparel ;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands :

6 Even as Sara obeyed Abraham, calling him lord : whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life ; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another ; love as brethren, *be* pitiful, *be* courteous :

9 Not rendering evil for evil, or railing for railing ; but contrariwise blessing ; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile :



own husbands; that even if any are repugnant to the gospel word, they may, without word spoken, be won by the behaviour of their wives; while they watch and witness the deferential purity of your behaviour. And so, study not outward adornment, that viz. of braided hair, jewellery put on, and dresses worn; but let the woman hid within you shine with the imperishable jewel of a gentle and tranquil spirit, which is in God's sight invaluable. For such was the adornment some time used by the holy wives who made God the object of their hope, in submission, however, to their own husbands: so Sarah, for instance, obeyed Abraham, calling him her lord; whose daughters you become by persistent well doing, and being undeterred by idle timidity. You, husbands, likewise, share the home with the wife, with due consideration for her sex's weakness; and treat them with honour, as co-heirs with you in life-giving grace, that your prayers for each other may find no hindrance.

To conclude, be all of one heart, sympathizing, loving as brethren, with kindly compassion and humility; not requiting evil with evil or reviling with reviling; but contrariwise, blessing in return: knowing that this is what you were called to—

to have blessing for your heritage. For,  
He that would love life  
And see good days,  
Let him refrain his tongue from evil,  
And his lips from speaking guile:

11 Let him eschew evil and do good ; let him seek peace and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers ; but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good ?

14 But and if ye suffer for righteousness' sake, happy *are ye* : and be not afraid of their terror, neither be troubled ;

15 But sanctify the Lord God in your hearts : and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear :

16 Having a good conscience ; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit :

19 By which also he went and preached unto the spirits in prison ;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto, *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ :

- 11 Let him turn away from evil and do good,  
Let him seek peace and pursue it.
- 12 For the eyes of the Lord are upon the righteous,  
And His ears are towards their supplication:  
But His face is set against the doers of evil.
- 13 And who is there that will harm you if you are imi-  
14 tators of Him that is good? But, even supposing  
you suffer in a righteous cause, you earn a blessing.  
So be not deterred by their terror, nor feel alarm;  
15 but let your hearts be a sanctuary of the Lord  
Christ. And be ever ready with your answer to \*  
whoever asks you for an account of the hope that  
is in you; only with gentleness and due reverence:  
16 keeping your conscience clear, that in any  
calumnious accusation, they may be shame-stricken  
17 that traduce your good behaviour in Christ. For  
it is better, if the will of God be so, that you  
18 suffer for well doing than for evil doing; because  
Christ also once suffered as a sacrifice for our sins,  
the righteous on behalf of the unrighteous, that  
He might bring us to God; put to death in the  
19 body, but again brought to life in the spirit. In  
which state He also went and proclaimed Himself  
20 to the spirits imprisoned; who afore-time dis-  
obeyed, viz. when the long-suffering of God in the  
days of Noah was waiting for them to repent,  
while the ark was getting ready; in which a few  
souls, eight in all, were brought to safety through  
21 water. And the water of baptism is our antitype  
to this, which, not by bodily defilement removed,  
but by the question answered to God from a good

22 Who is gone into heaven, and is on the right hand of God : angels and authorities and powers being made subject unto him.

#### CHAPTER IV

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind : for he that hath suffered in the flesh hath ceased from sin ;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries ;

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you* :

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand : be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves : for charity shall cover the multitude of sins.

9 Use hospitality one to another, without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

conscience, now brings us to salvation, through  
22 the resurrection of Jesus Christ: who is on the  
right hand of God, having passed into heaven and  
received the homage of the angelic hierarchy in  
all its ranks.

4 So then, as Christ submitted on our behalf to  
bodily suffering, arm yourselves also with the  
same resolution; because suffering in the body  
2 discharges from the service of sin; with the view  
of living the rest of your fleshly life no more to  
3 the lusts of men, but to the will of God. For  
surely the time past may suffice for devotion to  
heathenish practice in a career of outrages on  
decency, sensuality, wine-bibbing, revels, drunken  
4 bouts and nefarious idolatries: in which they are  
surprised at you for not rushing with them into  
the same sink of profligacy, and revile you for it.  
5 But their account remains to be given to Him  
6 who is prepared to judge quick and dead. And  
this is why the gospel was declared to the dead  
as well; that, although they endured the doom of  
all humanity in the body, they might yet share the  
7 spirit-life vouchsafed by God. But of all things  
the end is at hand: be sober-minded therefore and  
check self-indulgence with a view to prayer.  
8 But before all things keep mutual charity at  
its highest pitch, for charity will cover a mul-  
titude of sins.

9 Shew hospitality to one another ungrudgingly:  
10 each as he has received endowment, serve one  
another's needs with it, in careful economy of

11 If any man speak, *let him speak* as the oracles of God ; if any man minister, *let him do it* as of the ability which God giveth : that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you :

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye* ; for the spirit of glory and of God resteth upon you : on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as a* thief, or *as an* evildoer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed ; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God : and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God ?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ?

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

- 11 God's many-sided bounty. Thus, whatever a man utters should be like a divine oracle; whatever ministry he serves, as from an ability which God supplies; that in all of these God may be glorified through Jesus Christ, to whom belong the glory and the might through all ages of eternity. Amen.
- 12 Beloved, be not surprised at the fires of persecution now kindling among you for your trial, as though something strange were befalling you;
- 13 but, inasmuch as you share the sufferings of Christ, rejoice at it; that, in the revelation of His glory,
- 14 joy also, and triumph may be yours. If in Christ's Name you suffer reproach, you earn a blessing; for then the spirit of glory and the Spirit of God is resting upon you. On the persecutor's side He is blasphemed, but on yours
- 15 He is glorified. Only let none of you suffer as a murderer, or a thief, or a malefactor, or as
- 16 assuming responsibilities not properly his: but if as a Christian, so far from feeling shame, let him
- 17 glorify God, as bearing that name. For this is the crisis of the commencement of doom, to be made at God's own household; and if we are the first to feel it, what shall be its end on those who
- 18 refuse to receive His gospel? And if the righteous man barely escapes, what shall be the outlook for
- 19 the godless and the sinner? So then let those who suffer by God's own appointment commit their souls to His charge in their innocence, as to One worthy of the trust.

## CHAPTER V

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed :

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder : yea, all *of you* be subject one to another, and be clothed with humility : for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time :

7 Casting all your care upon him, for he careth for you.

8 Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour :

9 Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I



- 5 The elders among you I exhort—I who share  
their office and am a witness of the sufferings of  
Christ, I who am to share the glory that is to be  
2 revealed—shepherd the flock of God committed  
to you, holding your office not as forced upon you,  
but willingly undertaken; nor yet for base gain,  
3 but of real devotion to it: neither, again, as  
lording it over your cures, but setting examples to  
4 the flock. So shall you, on the Chief Shepherd's  
appearing, have bestowed on you the unfading  
5 crown of glory. Similarly you, younger members,  
be submissive to your elders, and all wear the  
livery of humility in one another's service; because  
God sets Himself against the proud, but to the  
6 humble gives grace. Humble yourselves therefore  
under the mighty hand of God, that He may  
7 exalt you in due time; casting off upon Him all  
your anxiety, because He makes you His care.  
8 Be sober, be wide awake, because your adversary  
the devil, as a roaring lion, prowls about, seeking  
9 whom he may swallow up; whom resist stedfast  
in your faith: for be sure that the very same  
detail of suffering is finding fulfilment in the body  
10 of your brethren all over the world. So shall the  
God of all grace, who called you to His eternal \*  
glory in Christ Jesus, after brief suffering en-  
dured, perfect you, stablish, strengthen, settle  
11 you. To Him be glory and might to all ages of  
ages. Amen.
- 12 By Silvanus, our faithful brother, as I esteem  
him to be, I now write briefly to you by way of

suppose, I have written briefly, exhorting and testifying that this is the true grace of God wherein ye stand.

13 The *church that is* at Babylon, elected together with *you*, saluteth you ; and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

exhortation; and add my testimony that this is the true grace of God. Stand fast therein. \*  
13 Receive the greeting of the Church in Babylon,  
14 elect as you are, and that of Mark my son. Salute one another with a kiss of love. Peace be with you all who are in Christ Jesus. Amen.



## THE SECOND EPISTLE OF ST. PETER

### INTRODUCTORY

*THERE is nothing to determine, as in the first Epistle, any locality, as that of those addressed in this second. They may have been the same as, or have included with others, those addressed in the first. It claims to be written when the Apostle was expecting his decease, and to be a last word before that event to those left behind (ch. i. 13-15). If then we accept the view that St. Peter's last ministry and martyrdom took place at Rome, which lies wholly outside any belief in his being bishop of the Church there, we may reasonably date it from Rome in the years 66-68 A.D. Its ch. ii. has much in common with the Epistle of S. Jude, and would seem from internal evidence to have been written later of the two. The earliest ages doubted its genuineness, and it won its way to a place in the Canon of the New Testament comparatively late. It is noteworthy that the writer assumes a familiarity with the Epistles of St. Paul in those to whom he writes (ch. iii. 15, 16).*

## The Second Epistle general of PETER

### CHAPTER I

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ :

2 Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue :

4 Whereby are given unto us exceeding great and precious promises ; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your faith virtue ; and to virtue knowledge ;

6 And to knowledge temperance ; and to temperance patience ; and to patience godliness ;

7 And to godliness brotherly kindness ; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

## THE SECOND EPISTLE OF ST. PETER

1 Simon Peter, a servant and apostle of Jesus  
Christ, to those who, by the just award of our  
God and Saviour Jesus Christ, share an equal  
2 privilege of faith with us: may grace and peace  
in abundant measure be yours, by clearer know-  
ledge of God and Jesus our Lord.

3 Be sure that His divine power has given us all  
that conduces to life and godliness through that  
clearer knowledge of Him who called us by His \*  
4 own glory and excellence: and through these He  
has made ours precious promises, the greatest in  
His gift, that thereby you should partake of a  
divine nature, having escaped the bane that rules  
5 in the world through lust. And this is precisely  
why I bid you concentrate your efforts on the  
further equipment of your faith with moral excel-  
6 lence, of your moral excellence with knowledge, of  
your knowledge with self-control, of your self-  
control with patience, of your patience with godli-  
7 ness, of your godliness with brotherly love, of your  
8 brotherly love with charity. For these graces,  
once yours and abounding in you, ensure you  
against inertness and barrenness, as you approach

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure : for if ye do these things, ye shall never fall :

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance ;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light



- that perfect knowledge of our Lord Jesus Christ.
- 9 Whereas he in whom they are wanting, is blind to all save what is close at hand, and has lost memory of the purification from his former sins.
- 10 And therefore, brethren, be the more intent on making your calling and election sure. For if you persevere in this, you shall never slip until
- 11 you attain it. So shall your passport be amply secured into the eternal kingdom of our Lord and Saviour Jesus Christ.
- 12 Therefore I shall not omit a constant reminder of these things to you. For, though you know them, and are firmly fixed in the truth now being
- 13 taught you, yet I think it right, as long as I am in this tabernacle of flesh, to rouse you by re-
- 14 minder; as knowing that quickly comes the putting off this my tabernacle, even as our Lord Jesus
- 15 Christ shewed me. And I will do my best that you may at every time after my departure bear in
- 16 mind what I now say. For it was not in pursuance of any tale of crafty imposture that we made known to you the power and Advent of our Lord Jesus Christ; but we ourselves had become eye-witness of the majesty which was actually His.
- 17 For, on His receiving honour and majesty from the Father, when the voice reached Him from that magnificent glory, 'This is My beloved Son,
- 18 in whom I am well pleased'; that voice it was ours also to hear, as it reached us from heaven
- 19 when with him in the holy mount. And so we have still better assured to us the word of

that shineth in a dark place, until the day dawn, and the day star arise in your hearts :

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man : but holy men of God spake *as they were* moved by the Holy Ghost.

## CHAPTER II

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways ; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you : whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment ;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly ;

6 And turning the cities of Sodom and Gomorrha into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly ;

7 And delivered just Lot, vexed with the filthy conversation of the wicked ;

prophecy ; and you do well to give heed to it, as you would to a torch throwing light on a region of gloom, until dawn break in light, and its  
20 morning star arise in your hearts. And foremost bear this in mind, that every prophecy of Scripture depends not on the individual expositor. For  
21 not by effort of man's will did prophecy ever find its way ; but by the Holy Spirit moving them holy men uttered it from God. \*

2 Yet there arose also false prophets among the people, as among yourselves also there will be false teachers of the sort who furtively introduce heresies of deadly character, denying even the Lord their Redeemer, and bringing speedy perdition on themselves : and many will follow the lead  
2 of their outrageous practices ; on whose account \*  
3 the way of truth will be traduced. And with self-seeking motives by fabricated stories will they make their gain of you ; for whom their doom is long since busy, and their perdition never sleeps.  
4 For, if God spared not angels that sinned, but cast them in bands of darkness to the gulf below, and consigned them in that durance to judgment ;  
5 and if He spared not the ancient world, but kept safe Noah, with seven others, the pleader for righteousness, when He brought the flood upon the world  
6 of the impious ; and if He laid in ashes the cities of Sodom and Gomorrah and condemned them to ruin, as an example to any who should venture on  
7 impiety ; if he rescued righteous Lot overborne by the abandoned behaviour of those libertines ;—

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds ;)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished :

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government : presumptuous *are they*, selfwilled ; they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not ; and shall utterly perish in their own corruption ;

13 And shall receive the reward of unrighteousness, *as they* that count it pleasure to riot in the daytime. Spots *they are* and blemishes, sporting themselves with their own deceivings, while they feast with you ;

14 Having eyes full of adultery, and that cannot cease from sin ; beguiling unstable souls : an heart they have exercised with covetous practices ; cursed children :

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness ;

16 But was rebuked for his iniquity : the dumb ass, speaking with man's voice, forbad the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest ; to whom the mist of darkness is reserved for ever.

8 for that righteous man by what he saw and heard  
as he dwelt among them felt his upright soul in  
9 daily anguish at their lawless deeds—then, be sure,  
the Lord knows how to rescue the godly from their  
trials, and to reserve offenders to the day of doom  
10 for punishment: but most of all those whose  
career, led by the flesh, is one of indulgence in  
pollution, and who think scorn of hierarchical  
dignity. For in self-willed presumption they  
11 shrink not from vilifying superior beings; whereas  
angels, their superiors in might and power, arraign  
such beings before the Lord without any vituperative  
charge.

12 But these men, inveighing against things they  
know not of, like unreasoning brutes predisposed  
by nature to ravin and havoc, in their destructive-  
13 ness shall be destroyed, and receive the recompense  
of their wickedness. These make daylight epicur-  
ism their delight; moral spots and blemishes as  
they are, pampering their appetites even in their  
14 love-feasts while sharing your cheer. Their very  
eyes are full of lewdness and irrevocably set on  
sin. They bait the snare for irresolute souls, and  
keep a heart trained in excesses, as though they  
15 inherited a curse. They have forsaken rectitude  
and gone astray, following out the path of Balaam  
the son of Beor, who set his heart on the meed of  
16 wrong-doing; but got rebuked, as his transgres-  
sion merited; such a dumb brute as that he rode,  
speaking with human voice, checked the wicked  
17 rashness of the prophet. \_ These are waterless

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption : for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again ; and the sow that was washed, to her wallowing in the mire.

### CHAPTER III

THIS second epistle, beloved, I now write unto you ; in *both* which I stir up your pure minds by way of remembrance :

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour :

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming ? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the

wells and tempest-driven cloud-seeds, for whom  
18 the gloom of darkness is reserved for ever. Then  
too, by high-flown utterances of emptiness they  
lure with carnal lusts and lascivious indulgences  
those who had actually escaped from the ranks of  
19 heathen error. Promising them liberty, they are  
themselves already the slaves of corruption; for  
by whatever one is vanquished, by that he is en-  
20 slaved. For if, after escaping the pollutions of  
the world by a clearer knowledge of the Lord and  
Saviour Jesus Christ, they are then again entangled  
in them and vanquished, their last state becomes  
21 worse than their first. For better were it for  
them not to have been proficient in the way of  
righteousness, than, after that proficiency, to turn  
away from the holy precept delivered to them.  
22 So that their case verifies the proverb of 'a dog  
that returns to his own vomit,' and 'a sow after  
her bath to her wallowing in the mire.'

**3** This is now a second epistle, beloved, that I  
am writing to you. In both I would by reminder  
2 rouse your clear-sighted mind to remember the  
sayings uttered before by the holy prophets, and  
the charge of the Lord and Saviour given by your \*  
3 apostles. And foremost, bear this in mind, that  
in the last days there will come hardened scoffers \*  
4 following the bent of their own lusts; and saying,  
'What is become of the promise of His Advent?  
For, since the fathers of the faith fell asleep all  
things continue as they were from the beginning  
5 of creation.' For this they wilfully shut their

word of God the heavens were of old, and the earth standing out of the water and in the water :

6 Whereby the world that then was, being overflowed with water, perished :

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness ; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also, and the works that are therein, shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness ;

12 Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat ?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such



eyes to:—viz. that the heavens were from of old, and the earth out of water and by means of water holding together, agreeably to the divine word; 6 and that, deluged by these waters, the then existing world perished. But the present heaven and 7 earth by the same word are piled as a magazine ready for kindling, kept in store against the Day 8 of Doom and destruction of the impious. But there is one point which should not be lost sight of by you, beloved, that a single day is with the Lord as a thousand years, and a thousand years as 9 a single day. The Lord is not backward in keeping his promise, as some would impute to Him; but is long-suffering towards us, not willing that any should perish, but to find room for all to repent.

10 But the Day of the Lord will be upon us as a thief in the night; in which the heavens shall pass away with a crash, and the heavenly bodies collapse in conflagration; the earth also and all results of industry upon it shall be burnt up. 11 Therefore, amidst this dissolution of all things, think what character you should be ready to shew 12 for saintly behaviour and godliness—you, who expect and would fain quicken that advent of the Day of God, because of which the heavens shall collapse in fire, and the heavenly bodies melt in 13 conflagration. And so new heavens and an earth likewise new, in fulfilment of His promise, is what we look for; and righteousness to be no stranger 14 there. Wherefore, beloved, this being what you

things, be diligent that ye may be found of him in peace, without spot and blameless.

15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory, both now and for ever. Amen.

look for, do your best to be found immaculate  
and blameless before Him, with your peace made.  
15 And set down the divine long-suffering as con-  
ducive to salvation ; just as our beloved brother  
Paul, making use of the wisdom given to him,  
16 wrote and told you. Even as his manner is in all  
his epistles, when speaking of these things.  
Among which are some difficult passages, which  
ill-informed men and those of no fixed principles  
distort, as they do the other Scriptures, to their  
17 own perdition. Do you then beloved, as fore-  
warned, be on your guard, that you be not led  
away by the error of these unprincipled men, and  
18 so fall from your own steadfastness. But go on  
growing in the grace and knowledge of our Lord  
and Saviour Jesus Christ. To Him be the glory  
both now and to the day that lasts for ever. Amen.



## FIRST EPISTLE OF ST. JOHN

### INTRODUCTORY

*THE sphere of St. John's (the Evangelist's) activity in his later life is universally recognized as having been Ephesus and its cycle of neighbouring Churches. This Epistle was probably addressed primarily to those Churches' members, and proceeded from the Apostle John while resident among them. The date can only be given within a very wide margin: perhaps any year from 70 to 85 A.D. would suit equally well.*

# The First Epistle general of JOHN

## CHAPTER I

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life ;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth :

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

## THE FIRST EPISTLE OF ST. JOHN

1 What was from the beginning, what we have heard, what we have seen with our own eyes; what we gazed upon and our hands handled, in respect to the Word of Life!—

2 And that Life manifested itself, and we have seen and bear witness to it, and announce to you that Life which is eternal, as that which was with  
3 the Father and manifested itself to us. What we have seen and heard we announce to you, that you too may have communion in it with us: And indeed our communion is with the Father and  
4 with His Son Jesus Christ; and these things we write to you that your joy may be complete.  
5 And this is the message which we have heard from Him and announce to you, that God is light,  
6 and darkness in Him is none. If we say that we have communion with Him and walk in the dark-  
7 ness, we lie and do not the truth. But if we walk in the light, as He is in the light, we have communion with one another, and the blood of  
8 Jesus Christ His Son cleanses us from all sin. If we say that we have not sin, we deceive ourselves

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

## CHAPTER II

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous ;

2 And he is the propitiation for our sins : and not for our's only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected : hereby know we that we are in him.

6 He that saith he abideth in him, ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you ; which thing is true in him and in you, because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and



9 and the truth is not in us. If we confess our sins,  
faithful He is and just, to forgive us our sins and  
10 to cleanse us from all unrighteousness. If we say  
that we have not sinned, we make Him a liar and  
His word is not in us.

2 My little children, these things I write to you  
that you sin not, and if any have sinned, we have  
an Advocate with the Father, Jesus Christ the  
2 righteous; and He is the propitiation for our sins:  
not for ours only, but for those of the whole world.  
3 And if we keep His commandments, we know by  
4 this that we have knowledge of Him. He that  
says, I have knowledge of Him, and keeps not His  
commandments, is a liar and in him the truth is  
5 not. But whoso keeps His word, truly in him  
the love of God is perfected. We know by this  
6 that we are in Him. He that says he abides in Him  
ought himself so to walk as Christ walked.  
7 Brethren, it is no new commandment that I am  
writing to you, but an old one which you had  
from the beginning. This old commandment is  
8 the word which you heard. Again, a new com-  
mandment I am writing to you, and this is true \*  
alike in regard to Him and to you, because the  
darkness is passing away and the true light is  
9 already shining. He that says he is in that light  
and hates his brother, is in the darkness up to  
10 now. He that loves his brother abides in that  
light, and has nothing in him to make him  
11 stumble. Whereas he that hates his brother is  
in the darkness, and walks therein, and knows not

walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof : but he that doeth the will of God abideth for ever.

18 Little children, it is the last time : and as ye have heard that antichrist shall come, even now are there many antichrists ; whereby we know that it is the last time.

19 They went out from us, but they were not of us : for if they had been of us, they would *no doubt* have continued with us : but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have no written unto you because ye know not

whither he is going, because the darkness blinds his eyes.

- 12 I am writing to you, little children, because  
your sins have been forgiven you through His  
13 Name. I am writing to you, fathers, because you  
have known Him that is from the beginning. I  
am writing to you, young men, because you have  
conquered the wicked one. I wrote to you, little \*  
14 children, because you have known the Father. I  
wrote to you, fathers, because you have known  
Him that is from the beginning. I wrote to you,  
young men, because you are strong, and the word  
of God abides in you, and you have conquered the  
15 wicked one. Love not the world nor yet the things  
in the world. If any one love the world, there  
16 is not the love of the Father in him. Because  
everything in the world, the lust of the flesh and  
the lust of the eyes and the vainglory of life, is  
17 not of the Father, but is of the world. And the  
world is passing away and the lust of it, but he  
that does the will of God abides for ever.
- 18 Children, it is the last period, and, as you  
heard that anti-Christ is coming, and now many  
anti-Christ's have arisen, by this we know that it  
19 is the last period. From among us they went  
forth, but they were not of us; for if they had  
been of us, they would have continued with us.  
But they went out, to make plain the fact that all  
20 are not of us. You, however, have your anoint-  
ment from the Holy One, and know all things.  
21 I wrote not to you because you know not the

the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son, hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

### CHAPTER III

BHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God; and it doth

truth, but because you know it, and because every  
22 lie is not of the truth. Who is the liar except  
him who denies that Jesus is the Christ? This is  
the anti-Christ who denies the Father and the  
23 Son. Every one who denies the Son has not even  
the Father; he who confesses the Son has also  
the Father.

24 As for you therefore, let what you heard  
from the beginning in you abide. If in you  
that abides which you heard from the beginning,  
you also in the Son and in the Father shall abide.  
25 And this is the promise which He has Himself  
26 given us, namely the life which is eternal. These  
things I wrote to you concerning those that mislead  
27 you. But as for you, the anointment which you  
received from Him abides in you, and you need  
not that one teach you: but, as that anointment  
from Him teaches you concerning all things, and \*  
is truth, and is not a lie; so do you even as He  
28 taught you, abide in Him. And now, little \*  
children, abide in Him, that when He shall  
manifest Himself, we may have confidence and not  
shrink ashamed from before Him at His Advent.  
29 If you recognize that He is righteous, you  
know that every one who does righteousness is  
born of Him.

3 See, how great love the Father has given us!  
For us to be called children of God; and so we \*  
are. Therefore the world knows not us, because  
2 it knew not Him. Beloved, we are His children,  
as a present fact; and it is not yet disclosed to us

not yet appear what we shall be : but we know that, when he shall appear, we shall be like him ; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law : for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins ; and in him is no sin.

6 Whosoever abideth in him sinneth not : whosoever sinneth, hath not seen him, neither known him.

7 Little children, let no man deceive you : he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil ; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin ; for his seed remaineth in him : and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil : whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him ? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

what we are to be. But we know that if He were manifested, we must be like Him, because we shall  
3 see Him just as He is. And every one that has this hope fixed on Him purifies himself, to be just  
4 as He is, pure. Every one who acts sinfully acts also lawlessly, and in fact sin is lawlessness.  
5 Whereas you know that He manifested Himself to take our sins away, and sin in Him is not.  
6 Every one who abides in Him sins not: every one who sins has not seen him nor yet known Him.  
7 Little children, let no one mislead you. He that does righteousness is righteous, just as He is  
8 righteous. He who acts sinfully is of the devil, because from the beginning the devil sins through-  
out. To this end did the Son of God manifest Himself, that He might undo the works of the  
9 devil. Every one born of God does not act sinfully; because the germ of life from Him received  
abides in the receiver, and sin he cannot, because  
10 he is born of God. By this test are manifest the children of God and the children of the devil.  
Every one who does not righteousness is not of  
11 God, nor who loves not his brother. Because this same is the message which you heard from the  
12 beginning that we should love one another:—not act as did Cain, who was of the wicked one and  
slew his brother. And for what cause did he slay him? Because his own works were wicked  
13 and his brother's righteous. Marvel not, brethren, \*  
14 if the world hates you. As for us, we know that we have crossed over out of death into life, because

15 Whosoever hateth his brother is a murderer : and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love *of God*, because he laid down his life for us : and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him ?

18 My little children, let us not love in word, neither in tongue ; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

#### CHAPTER IV

BELoved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world.



we love the brethren. He that loves not his  
15 brother abides in death. Every one who hates  
his brother is a murderer, and you know that no  
16 murderer has eternal life abiding in him. In this  
fact we have knowledge of the love He bore to us,  
in that He laid down for us His life ; and we ought  
17 for the brethren to lay down our lives. But  
whoever has worldly substance, and beholds his  
brother in need, and steels his feelings against  
18 him, how abides the love of God in Him? My  
little children, let us not love with words nor yet  
19 with the tongue, but in fact and in truth. And  
by this test we shall certify ourselves that we are \*  
of the truth, and before Him shall reassure our  
20 hearts, in whatsoever respect our hearts may \*  
condemn us ; because greater is God than our  
21 hearts and knows all things. Beloved, if our  
hearts condemn us not, we have confidence as we  
22 look up to God. And whatever we ask, we receive  
from Him ; because we are keeping His command-  
ments and doing things acceptable in His sight.  
23 And this is His commandment, that we should  
believe on the Name of His Son Jesus Christ, and  
love one another, even as He gave command to  
24 us. And he who keeps His commandments abides  
in Him, and He in him. And hereby we know  
that we abide in Him, by reason of the Spirit  
which He gave us.

4 But, beloved, give not credence to every spirit,  
but test the spirits, whether God is their source or  
no : for many false prophets are come out into the

2 Hereby know ye the Spirit of God : Every spirit that confesseth that Jesus Christ is come in the flesh, is of God :

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God : and this is that *spirit* of antichrist, whereof ye have heard that it should come ; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them : because greater is he that is in you, than he that is in the world.

5 They are of the world : therefore speak they of the world, and the world heareth them.

6 We are of God : he that knoweth God, heareth us ; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another : for love is of God ; and everyone that loveth, is born of God and knoweth God.

8 He that loveth not, knoweth not God ; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify, that the Father sent the Son *to be* the Saviour of the world.

2 world. By this test discern the spirit which is of  
God : every spirit that confesses that Jesus Christ  
3 is come in the flesh, is of God. And every spirit  
that confesses not that Jesus is come in the flesh,  
is not of God. But this is that spirit of the  
anti-Christ, which ye have heard of as on its way,  
4 and now is it in the world already. You, little  
children, are of God, and have conquered those  
false ones ; because greater is He who is in you  
5 than he who is in the world. They are of the  
world, therefore they speak as its oracles, and the  
6 world hears them. We are of God, He who  
knows God hears us : he who is not of God hears us  
not. Hence our test for discerning the spirit of  
truth and the spirit of error.

7 Beloved, let us love one another, because love is  
of God, and every one that loves is born of God  
8 and knows God. He who loves not never knew  
9 God at all, because God is love. Hereby was  
manifested the love of God in respect to us,  
because God has sent His Son, the only begotten,  
into the world, that we might live through Him.  
10 Herein is that love, not in that we loved God, but  
in that He loved us, and sent His Son as a  
11 propitiation for our sins. Beloved, if God so  
12 loved us, we also ought to love one another. No  
one ever has seen God. If we love one another,  
God abides in us and His love is perfected in us.  
13 Hereby we know that we abide in Him and He  
14 in us, because He has given us of His Spirit, and  
we have beheld and testify that the Father has

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

#### CHAPTER V

WHOSOEVER believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even*

15 sent the Son as Saviour of the world. Whoever  
shall confess that Jesus is the Son of God, God  
16 abides in him and he in God. And we have  
knowledge of and belief in the love which God has  
in respect to us. God is love, and he who abides  
17 in love abides in God, and God in him. In this  
our love for God is perfected on our side, viz. that  
we have confidence in the day of judgment; because  
18 exactly as Christ is are we also in this world. In  
this love is no fear, but this perfect love drives  
fear away, because fear partakes of punishment; and  
19 so he that fears is not perfected in his love. We  
20 love Him, because He first loved us. If any one  
says, I love God, and hates his brother, he is a  
liar: for he that loves not his brother whom he  
has seen, how can he love God whom he has not  
21 seen? And so this is the commandment we have  
from Him, that he who loves God is to love his  
brother also.

5 Every one that believes that Jesus is the Christ  
is born of God; and every one that loves Him  
who begat loves also him that is begotten of Him.  
2 Hereby we know that we love the children of  
God, when we love God and do His command- \*  
3 ments. For this is our love to God, that we keep  
His commandments; and His commandments are  
4 not grievous; because everything that is born of  
God conquers the world. And this is the victory  
5 that has conquered the world, viz. our faith. Who is  
he that conquers the world, except he that believes  
6 that Jesus is the Son of God? This is He that

Jesus Christ ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father the Word and the Holy Ghost : and these three are one.

8 And there are three that bear witness in earth, the Spirit and the water and the blood : and these three agree in one.

9 If we receive the witness of men, the witness of God is greater : for this is the witness of God, which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself : he that believeth not God hath made him a liar ; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son, hath life ; *and* he that hath not the Son of God, hath not life.

13 These things have I written unto you that believe on the name of the Son of God ; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us :

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for

came through water and blood, Jesus Christ : not  
 in the water only but in the water and in the  
 blood. And the Spirit it is that testifies, because  
 7 the Spirit is the Truth. Because three there are  
 that bear witness [in heaven, the Father, the Word  
 8 and the Holy Spirit, and these three are one : and  
 three there are that bear witness in earth<sup>1</sup>], the  
 Spirit and the water and the blood, and the three  
 9 concur in one. If we receive the testimony of  
 men, the testimony of God is greater, because this  
 is the testimony of God, that He has testified  
 10 concerning His Son. He that believes on the  
 Son of God has the testimony in himself. He  
 that believes not God has made Him out a liar,  
 because he has not believed on the testimony  
 11 which God has borne concerning His Son. And  
 this is the testimony, that God gave to us eternal  
 12 life, and this life is in His Son. He who has the  
 Son has the life. He who has not the Son of God  
 13 has not the life. These things I write to you  
 that believe on the Name of the Son of God, that  
 you may know that you have eternal life, and  
 may continue to believe on the Name of the Son  
 14 of God. And this is the confidence which we feel  
 as regards Him, that if we ask anything agreeable  
 15 to His will, He hears us. And if we know that  
 He hears us in whatever we ask, we know that we  
 have the requests which we have made of Him.  
 16 If any one see his brother doing an act of sin

<sup>1</sup> The words bracketed are not found in any Greek MS. until the sixteenth century. The best editors reject them.

them that sin not unto death. There is a sin unto death : I do not say that he shall pray for it.

17 All unrighteousness is sin : and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not ; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true : and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols.  
Amen.



which is not deadly, he shall ask, and God will give him life for those whose sinful acts are not deadly. There is such a thing as deadly sin.

Concerning such sin I am not saying that he  
17 should make a request. All wrong doing is sin,  
18 and there is sin which is not deadly. We know  
that he that is born of God sins not. But, a man \*  
once so born, it keeps him, and the wicked one  
19 lays no hold on him. We know that we are of  
God, and the world lies wholly in the evil one's  
20 sphere. But we also know that the Son of God  
is come, and has given us a faculty to discern the  
True One; and we are in that True One, as being  
in His Son Jesus Christ. That is the true God  
and life eternal.

21 Little children, guard yourselves from idols. \*

## SECOND AND THIRD EPISTLES OF ST. JOHN

### INTRODUCTORY

*THE open question, whether the Second Epistle was addressed to an individual Christian matron and her children, or symbolically to the whole Church as the 'elect lady,' has come down to us from antiquity, and remains open still. The former alternative, which seems to me most likely, includes the possibility of the word rendered 'lady' in the Authorized and Revised Versions, being really a female proper name, in English form 'Cyria'; and as such I have preferred to take it. The Third Epistle is addressed by name to 'Gaius,' a name which occurs also Acts xix. 29, and xx. 4, of different persons, and again Rom. xvi. 23, 1 Cor. i. 14, of perhaps a third distinct from both. But the name being one of the commonest among the Roman or Romanized inhabitants of the Empire at the period, it is quite impossible to pronounce whether the person here addressed is the same as any one of those previous. For the same general reason as the First Epistle, the Second and*

*Third may also with probability be dated from Ephesus, and with a similarly wide margin as regards the year.*

*The 'Diotrephes' of 3 John 9, 10, is himself otherwise unknown, and no light is derivable therefore from the mention of him. The same is true of the 'Demetrius' of v. 12, who, Bishop Westcott thinks, may have been the bearer of the Epistle to Gaius.*

*These two Epistles, assuming, as above, the individuality of 'Cyria,' may be grouped with that of St. Paul to Philemon, as dictated by personal intimacy, extending in this case to both sexes.*

## The Second Epistle of JOHN

THE elder unto the elect lady and her children, whom I love in the truth ; and not I only, but also all they that have known the truth ;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy *and* peace, from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

## SECOND EPISTLE OF ST. JOHN

- 1 I, the Presbyter, to the elect Cyria and her  
children, whom I love in truth; and not I alone,  
2 but all who have learned the truth. I make the  
truth the occasion of my writing, that truth  
which abides in us and shall be with us for ever.  
3 With us shall be grace, mercy and peace, from God \*  
the Father and from the Lord Jesus Christ, the  
Son of the Father, in truth and love.
- 4 I was heartily glad to find among thy children  
those who walk in truth, even as we received  
5 commandment from the Father. And now, Cyria,  
I beg thee, not as writing a commandment that is  
new, but one which we had from the beginning,  
6 that we love one another. And the love I mean  
is this, that we walk according to His command-  
ments. The commandment is this, that as you  
heard it from the beginning so you should walk  
7 in that love: because many misleaders have come  
forth into the world, who confess not Jesus Christ  
as Him who comes in the flesh. This is the typical  
8 misleader and the anti-Christ. Look to yourselves,  
that you forfeit not what we wrought for you, but \*  
9 that you receive from it a reward in full. Every  
one who goes too far, and abides not in the teach- \*  
ing of Christ, has not God. Whoso abides in

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed :

11 For he that biddeth him God speed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink ; but I trust to come unto you and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

### The Third Epistle of JOHN

THE elder unto the wellbeloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers ;

6 Which have borne witness of thy charity before the church : whom if thou bring forward on their journey after a godly sort, thou shalt do well :

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

that teaching, he has both the Father and the  
10 Son. If any one comes to you and brings not this  
teaching, receive him not into your house, and  
11 withhold the customary salutation; for he that  
bestows it on him goes share in those evil deeds  
of his.

12 Though I have much more to write to you, I  
prefer not to make use of paper and ink for it;  
but I hope to be with you and speak face to face,  
13 that our joy may be complete. With this receive  
the greetings of the children of thy sister elect as  
thyself. Amen.

### THIRD EPISTLE OF ST. JOHN

1 The Presbyter to Gaius the beloved, whom I  
love in truth.

2 Beloved, in all respects I pray for thy temporal  
welfare and sound health, even as thy soul is  
3 faring well. For I was heartily glad of the arrival  
of the brethren and their testimony to thy truth,  
4 how exactly by that truth thou walkest. There is  
indeed nothing which gives me greater joy than  
to hear of my children as continuing so to walk.

5 Beloved, thou art acting up to thy faith in  
whatever trouble thou takest for the brethren,  
6 strangers to thee as they were; who bore testi-  
mony to thy love in the face of the Church; and  
thou wilt do well to forward them on their journey  
7 in a way worthy of God's service: since for His  
Name they went forth, refusing to supply their

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

9 I wrote unto the church : but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, If I come, I will remember his deeds which he doeth, prating against us with malicious words : and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God ; but he that doeth evil hath not seen God.

12 Demetrius hath good report of all *men* and of the truth itself : yea, and we *also* bear record ; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee ;

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.



8 wants from the heathen. On us therefore it de-  
volved to undertake the care of such, that we may  
share their work for the truth.

9 I wrote something to that Church, but \*  
Diotrephes, who aspires to their primacy there,  
10 refuses us admission. Therefore, if I come, I will  
remind all of the course of action he is taking,  
and of the frivolous calumnies he is spreading  
against us. Nay, not content with that, he him-  
self refuses admission to the brethren, forbids  
those who would grant it, and would exclude  
them from the Church.

11 Beloved, persist in imitating not evil but good.  
The well-doer is of God ; but the evil-doer has  
12 not seen God. Demetrius has the testimony of all  
and of the truth itself. Nay, we too bear him  
testimony, and thou knowest that our testimony \*  
is true.

13 Though I have much at the moment to write \*  
to thee, I am not minded with pen and ink to  
14 continue now ; but I hope at once to see thee, and  
then we will talk face to face. Peace be unto  
thee. Receive with this the greetings of thy  
friends, and greet our friends individually.



## THE EPISTLE OF ST. JUDE

### INTRODUCTORY

*THE name 'Jude' is merely an English abbreviation of 'Judas,' the Greek form of the Hebrew 'Judah.' The writer calls himself 'the brother of James,' and does not assume the title of Apostle. The 'James' thereby intended is almost certainly the apostolic head of the Church in Jerusalem, who has so great prominence in Acts xv. and xxi.; and in Gal. ii. 9 is named before both 'Peter and John.' Thus, like that James, he would be a 'brother of the Lord' (i. 19), in whatever sense that term is to be understood—a controversy perhaps incapable of definite solution.*

*Of the time and place of writing nothing definite can be stated, nor of the special class of Christians to whom it was addressed. Probability slightly inclines in favour of Palestine as the place, and of some period before the destruction of Jerusalem by Titus as the time. It was also probably written before the second Epistle of St. Peter; see the Introductory remarks thereto prefixed.*

## The general Epistle of JUDE

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called :

2 Mercy unto you and peace and love be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation ; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

## THE EPISTLE OF ST. JUDE

- 1 Jude a servant of Jesus Christ and brother of  
James to the converts who in God the Father are  
2 sanctified and kept for Jesus Christ. May mercy  
and peace and love in all abundance be yours.
- 3 Beloved, in making it a first duty to write to  
you concerning the salvation which we all share, I  
deem it incumbent to do so at once, and exhort  
you as I do, to maintain the struggle on behalf of  
4 the faith once for all delivered to the saints. For  
there are certain interlopers crept into the Church,  
proscribed of old to suffer this doom, who, in  
their impiety, would pervert the grace of our God  
to outrage all morality, while they deny God the  
only sovereign and our Lord Jesus Christ.
- 5 I would remind you then, once for all, of what  
you already know; how the Lord, who brought the  
people safe out of Egypt, after a while destroyed  
6 those who showed disbelief. Angels also, who  
failed to keep their high estate, and forsook their  
proper mansion, He has since kept in everlasting  
chains under darkness to the judgment of the  
7 great Day. So too, Sodom and Gomorrah and  
the neighbouring cities, like these, abandoning  
themselves to impurity and going off after un-  
natural lust, are a standing example, as suffering a

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not : but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them ! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear : clouds *they are* without water, carried about of winds ; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots ;

13 Raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all ; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after

- 8 just sentence of eternal fire. And yet in like manner these men also indulge their own dreams, pollute the body; and, on the other hand, set at nought hierarchical rank and vilify superior beings.
- 9 Whereas Michael the archangel, when in altercation with the devil he was disputing about the body of Moses, ventured not to bring against him a vituperative charge, but said only, ‘the Lord rebuke thee.’
- 10 These men, on the contrary, vilify whatever they know nothing about; while whatever by instinct, like unreasoning brutes, they attain to, becomes to them the means of destruction. Woe to them’ for they go the way of Cain, and rush headlong on the mercenary course of Balaam, and
- 11 perish in the rebel attitude of Korah. These are they who blot your love-feasts, sharing your festive cheer without reverence, shepherds whose care is for themselves;—clouds that bring no rain, as they fleet past upon the wind, trees that wither their fruit, \* not ripen it,—nay, uprooted, and thus doubly
- 12 dead: wild sea-waves casting up the scum of their own infamy; wayward meteors, for which the rayless gloom of darkness is reserved for ever.
- 13 And these were also the subject of Enoch’s prophecy, seventh in descent from Adam:—
- 14 ‘Behold the Lord came, and His holy myriads with Him; to execute judgment upon all, and convict the impious among them of all their impious deeds they presumed to do; and of all the defiances
- 15 which impious sinners hurled against Him.’ These

their own lusts ; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference :

23 And others save with fear, pulling *them* out of the fire ; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.



are murmurers, carpers at Providence, taking the course which their own lusts dictate, while their lips swell with arrogance; and using personal  
17 adulation to gain their own objects. But you, beloved, bear in mind the sayings uttered before  
18 by the apostles of our Lord Jesus Christ; how they told you that in the last time there should be scoffers marching after their own lusts in a  
19 career of impiety. These are the separatists from the Church, men of animal soul, bereft of a spiritual  
20 element. But you, beloved, building yourselves upon that most holy faith of yours, and praying  
21 in the Holy Spirit, keep yourselves in the love of God; while you wait for the mercy of our Lord  
22 Jesus Christ, to issue in everlasting life. And try  
23 to refute some of them in controversy; others try \* to save by snatching them from the fire; for \* others again feel compassion mingled with fear, \* as shrinking from contact with the garment tainted by the morbid frame.

24 Now to Him that is able to guard you from every false step, and to present you without blemish in triumphal joy before the presence of  
25 His Glory, to God our Saviour, who alone is wise, be glory, majesty, might and power, both now and to all ages. Amen.



## THE LORD TO THE SEVEN CHURCHES OF ASIA IN REV. II. AND III.

### INTRODUCTORY

*THIS last group occupies an absolutely unique position in the Epistles of the New Testament. In them St. John, as the author of the Book of Revelation, performs the function of an amanuensis merely, the author being the Lord Jesus, who speaks with supreme and absolute authority to all whom He addresses.*

*The Churches are called 'of Asia,' and probably all of them lay in the Roman Province which formally bore that name, although its eastern limit is not easy to fix. The date of the Seven Epistles is, for us, the date of the Apocalypse as a whole. The oldest opinion of that date, supported by a tradition widely spread, primitive and unbroken, is in favour of 95-96 A.D., and of the Apostle St. John son of Zebedee as the author.*

*Owing to its not being commonly read in the early Churches, certain doubts arose regarding the authority of the Apocalypse; and some ascribed it, not to the Apostle, but to another John, "the presbyter," who, like St. John, closed his life at Ephesus, and whose tomb was shewn there. This opinion, however, hardly rests upon any genuine tradition from a source equally primitive with the former; which indeed proceeded from the personal hearers and followers of St. John the Apostle.*

## The REVELATION of St. JOHN the Divine.

### CHAPTER II

UNTO the angel of the church of Ephesus write : These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks ;

2 I know thy works and thy labour and thy patience, and how thou canst not bear them which are evil : and thou hast tried them which say they are apostles, and are not, and hast found them liars :

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen ; and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write : These things saith the first and the last, which was dead, and is alive ;

## THE LORD TO THE SEVEN CHURCHES OF ASIA

- 2 To the Angel of the Church in Ephesus write :  
These are His words who holds the seven stars in  
His right hand, who walks among the seven lamp-  
2 vessels of gold :—I know thy words and thy toil  
and thy patience, and that thou canst not put up  
with evil men, and triedst those who say that they  
are apostles and are not : and thou foundest them  
3 false ; and yet thou hast patience, and didst put up \*  
with them because of My Name, and didst not  
4 grow weary. But I have against thee, that thou  
didst forsake that thy love thou hadst at first.  
5 Remember therefore from whence thou art fallen,  
and repent, and do thy first works. But if not, I  
come to thee quickly, and will remove thy lamp-  
6 vessel out of its place, except thou repent. But  
this thou hast for thee, that thou hatest the works  
of the Nicolaitans which I also hate.
- 7 Whoso hath an ear, let him hear what the  
Spirit is saying to the Churches. To him that  
conquers, to him will I give to eat of the tree of  
life that is in the paradise of my God.
- 8 And to the Angel of the Church in Smyrna  
write : These are His words who is the first and

9 I know thy works and tribulation and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer : behold, the devil shall cast *some* of you into prison, that ye may be tried ; and ye shall have tribulation ten days : be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches ; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write : These things saith he which hath the sharp sword with two edges ;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is* : and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent ; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the hidden manna, and will give him

- 9 the last, who became dead and yet lived :—I know thy works and thy affliction and thy destitution, but still thou art rich ; and the evil name given thee by those who say that they are Jews and are  
10 not, but are Satan's synagogue. Fear not at all the things which thou must suffer. Lo sure, the devil is soon to cast some of you into prison that ye may be tempted, and ye shall have an affliction of ten days. Continue faithful unto death, and I  
11 will give thee the victor's wreath of life. Whoso hath an ear, let him hear what the Spirit is saying to the Churches. Whoso conquers shall never be hurt by the second death.
- 12 And to the Angel of the Church in Pergamum write : These are His words that hath the massive  
13 sword, double-edged and sharp : I know thy works and where thy dwelling is, where is the throne of Satan ; and yet thou holdest fast My Name and deniedst not My faith, even in the days of Antipas, My witness, the faithful one, who was slain among  
14 you, where is Satan's dwelling. But I have against thee a few things, in that thou hast there them that hold fast the teaching of Balaam, who was Balak's teacher how to cast a snare before the sons of Israel, to eat idol sacrifices and to fornicate.  
15 Thus thou too hast them that hold fast the teaching of the Nicolaitans likewise. Repent therefore : \*  
16 and if thou dost not, I come to thee quickly and will war with them by the sword of My mouth.
- 17 Whoso hath an ear, let him hear what the Spirit is saying to the Churches. To him that conquers,

a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

18 And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works and charity and service and faith, and thy patience and thy works; and the last *to be* more than the first.

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already* hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as



to him will I give of the manna which is hidden, \*  
and will give him a white tablet, and on the  
tablet a new name written, which no one knows  
except him who receives it.

- 18 And to the Angel of the Church in Thyatira  
write: These are the words of the Son of God,  
who has His eyes as a flame of fire, and His feet  
19 like dazzling metal: I know thy works, thy love,  
thy faith, thy ministry, and thy patience, and \*  
20 those thy last works greater than the first. But \*  
I have against thee, that thou allowest the woman \*  
Jezebel that says she is a prophetess, and teaches \*  
and seduces My servants to fornicate and to eat  
21 idol sacrifices. And I gave her time to repent;  
and she will not repent and forsake her fornication. \*  
22 Lo, I fling her on a bed, and those who are her  
adulterers into great affliction, if they repent not  
23 and forsake their deeds. And her children I will  
slay with violent death. And all the Churches  
shall know that I am He that searches the reins  
and the hearts, and I will give to you, to each  
according to your works.
- 24 But to you, to the rest in Thyatira, I say, to \*  
as many as hold not this teaching, the sort that  
know not the depths, as they call them, of Satan;  
25 I cast not upon you any other burden. Only  
26 what you have hold fast until I be come. And  
whoso conquers and keeps to the end My works, I  
27 will give to him power over the nations; and he  
shall shepherd them with a staff of iron, as the  
vessels which are earthen are broken to shivers; as I \*

the vessels of a potter shall they be broken to shivers : even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

### CHAPTER III

AND unto the angel of the church in Sardis write : These things saith he that hath the seven Spirits of God and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard ; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments ; and they shall walk with me in white : for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life ; but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write : These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth ; and shutteth, and no man openeth ;

8 I know thy works : behold, I have set before thee an open door, and no man can shut it : for thou hast a

28 also have received from My Father ; and I will give  
29 to him the star of the morning. Whoso hath an  
ear, let him hear what the Spirit is saying to the  
Churches.

3 And to the Angel of the Church in Sardis  
write : These are the words of Him who hath the  
seven spirits of God and the seven stars : I know  
thy works that thou hast a name that thou art living,  
2 and art dead ; rouse thee to watchfulness and make  
sure of the things that remain, that are ready to  
die ; for I have not found thy works perfect in  
3 the sight of My God. Therefore remember how \*  
thou hast received and heard ; and persevere and  
repent. If therefore thou fail to watch, I will be  
upon thee as a thief and thou wilt never know at  
4 what hour I shall be upon thee. But thou hast a \*  
few names in Sardis who have not defiled their  
garments, and they shall walk with Me in white,  
5 for they are worthy. Whoso conquers, he shall  
be arrayed in garments of white, and I will never  
blot out his name from the book of life ; but I  
will confess his name before My Father and before  
6 His angels. Whoso hath an ear, let him hear  
what the Spirit is saying to the Churches.

7 And to the Angel of the Church in Phil-  
adelphia write : These are the words of Him that  
is true, that is holy, that hath the key of David,  
that openeth and no man shall shut, and shutteth \*  
8 and no man shall open : I know thy works. Lo,  
I have set before thee a door opened, which no  
man is able to shut ; because thou hast a little

little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie ; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly : hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God ; and he shall go no more out ; and I will write upon him the name of my God, and the name of the city of my God, *which is* New Jerusalem, which cometh down out of heaven from my God : and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write : These things saith the Amen, the faithful and true witness, the beginning of the creation of God ;

15 I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched and miserable and poor and blind and naked :

strength, and didst keep My word, and not deny  
9 My Name. Lo, I give those of Satan's synagogue  
who say that they are Jews and are not, but do  
lie, lo, I will cause them to come and worship  
before thy feet, and know that I am He that  
10 loved thee. Because thou didst keep the word of  
My patience, I also will keep thee from the  
hour of trial which must come upon the whole  
world, to try them that dwell upon the earth.  
11 Lo, I come quickly; hold fast that which thou  
hast, that no man take thy crown.

12 Whoso conquers, I will make him a pillar in  
the temple of My God, and he shall never more  
go forth of it, and I will write upon Him the  
Name of My God and the Name of the City of  
My God, the new Jerusalem, which cometh down  
out of heaven from My God, and Mine own new  
Name.

13 Whoso hath an ear, let him hear what the  
Spirit is saying to the Churches.

14 And to the Angel of the Church in Laodicea  
write: These are the words of the Amen, the  
Witness who is faithful and true, the origin of  
15 the creation of God: I know thy works, that thou  
art neither cold nor hot. I would thou wert cold  
16 or hot. Thus, because thou art lukewarm and  
neither cold nor hot, I am about to cast thee forth  
17 out of my mouth. Because thou sayest I am rich,  
and have amassed opulence, and have need of  
nothing; and knowest not that thou art the  
wretched one and the pitiable, art beggarly and

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear ; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten : be zealous therefore, and repent.

20 Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

- 18 blind and naked ; I advise thee to buy of me gold,  
purified from the crucible, that thou mayest be rich ;  
and garments of white, that thou mayest be clothed,  
that the shame of thy nakedness appear not ; and  
eye-salve to anoint thine eyes with, that thou  
19 mayest see. I it is that rebuke and chasten as  
many as I love ; be zealous therefore and repent.  
20 Lo, I am standing at the door and knocking ; if  
any one hear My voice and open the door, I will  
enter in to him, and will sup with him, and he  
with Me.  
21 Whoso conquers, I will grant to him to take  
his seat with Me in My throne, as I also conquered  
and took My seat with My Father in His throne.  
22 Whoso hath an ear, let him hear what the  
Spirit is saying to the Churches.

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